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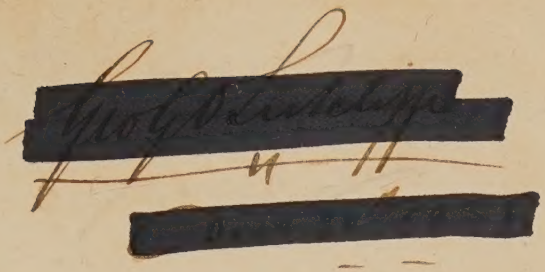

WESTMINSTER COMMENTARIES
EDITED BY WALTER LOCK D.D.
IRELAND PROFESSOR OF THE EXEGESIS
OF HOLY SCRIPTURE

THE FIRST EPISTLE
TO
THE CORINTHIANS

THE FIRST EPISTLE

TO

THE CORINTHIANS

WITH INTRODUCTION AND NOTES

BY

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PREFATORY NOTE BY THE GENERAL EDITOR

THE primary object of these Commentaries is to be exegetical, to interpret the meaning of each book of the Bible in the light of modern knowledge to English readers. The Editors will not deal, except subordinately, with questions of textual criticism or philology; but taking the English text in the Revised Version as their basis, they will aim at combining a hearty acceptance of critical principles with loyalty to the Catholic Faith.

The series will be less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, less didactic than the Expositor's Bible; and it is hoped that it may be of use both to theological students and to the clergy, as well as to the growing number of educated laymen and laywomen who wish to read the Bible intelligently and reverently.

Each commentary will therefore have

(i) An Introduction stating the bearing of modern criticism and research upon the historical character of the book, and drawing out the contribution which the book, as a whole, makes to the body of religious truth.

(ii) A careful paraphrase of the text with notes on the more difficult passages and, if need be, excursuses on any

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points of special importance either for doctrine, or ecclesiastical organization, or spiritual life.

But the books of the Bible are so varied in character that considerable latitude is needed, as to the proportion which the various parts should hold to each other. The General Editor will therefore only endeavour to secure a general uniformity in scope and character: but the exact method adopted in each case and the final responsibility for the statements made will rest with the individual contributors.

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WALTER LOCK

PREFACE

THE purpose of the following commentary is explained by the prefatory note of the General Editor. It is intended to interpret the meaning of the Epistle to English readers in the light of modern knowledge, and in view of modern problems and ways of thought. Commentaries may be of many kinds. They may e.g. be devotional and homiletical, and then the exact interpretation of the text will be made subordinate to the purposes of teaching and exhortation. Of this kind are the Homilies of S. Chrysostom upon this Epistle, the Expository Lectures of F. W. Robertson, and the volume in the Expositor's Bible by Prof. Marcus Dods. Again, they may be primarily critical and exegetical, and then the main object will be to bring out the exact force which each word of the text would have for those to whom the Apostle wrote. In this case anything like practical application will lie more or less in the background. Commentaries of this kind on the First Epistle to the Corinthians are both numerous and excellent. Not to mention general commentaries on the N.T. like those of Bengel, Alford, and Wordsworth, or on S. Paul's Epistles like that of the Roman Catholic commentator Estius, we have—to mention four of the best—the special commentaries on this Epistle by Godet, by Edwards, by Evans in the *Speaker's Commentary*, and by Robertson and Plummer in the series of International Critical Commentaries. Beside these, we have the light thrown by general works dealing with S. Paul like that of Conybeare and Howson, and the books of Prof. Ramsay and others. It would indeed have been absurd for the present writer to attempt to do

once again work already done so well. But books such as these are not quite what is needed by the ordinary readers of S. Paul in the present day, whether they be clergy or laity. The best of these books need for their appreciation not only a knowledge of Greek, but an exact knowledge of it, while the main lines of S. Paul's teaching tend to be lost in a mass of detail. What the ordinary reader would seem to require is something other than this. He wishes to understand what S. Paul meant, and to see its bearing on the life and thought of his own day. And, to tell the truth, he finds S. Paul a somewhat bewildering writer. The Apostle's earnestness, depth, practical wisdom, and spiritual force appeal to him strongly. There are splendid passages, like the thirteenth chapter of this Epistle, or the end of the fifteenth, which seem to bear him away on their wings. There are individual texts which are household words. But all this seems mingled with much that does not at all equally appeal to him. There are frequent references to historical conditions that he does not understand, and to persons who are mere names to him. There is much controversy, that seems to belong wholly to an age that has passed away. There is a Christian mysticism, that seems alien to the English mind. There are arguments, which he finds unconvincing. More than this, however reverently he may approach S. Paul's writings, he cannot suppress an uncomfortable suspicion that the foundation upon which the Apostle builds is occasionally unsound. Can we, for instance, use the Old Testament as S. Paul uses it, now that we know so much that S. Paul could not know as to its origin and character? Can we argue, as S. Paul argues, from the Fall of man, in the light of the teaching of modern science? Can we really accept what seems at first sight to be S. Paul's teaching in the first two chapters of this Epistle as to the relation of faith to reason? Again, the modern reader of S. Paul finds himself living in an atmosphere that is heavy with controversy—controversy about the Church, the ministry,

the sacraments, the respective claims of faith and reason, of authority and private judgment, and what not. And though S. Paul's words bear upon all these things, it is difficult to see exactly how they bear. The controversies of S. Paul's day were not ours; his nomenclature is not ours. It is easy to apply his words to ourselves, but not easy to know that we do so justly. Now it is to readers such as these that the present commentary addresses itself. It does not enter into minute points of scholarship, though of course the present writer has himself tried to consider them. It does not often refer to explanations that the present writer believes to be erroneous. But it does try to bring S. Paul's meaning into relation with the thought of the present time, and to shew how the one bears upon the other.

It may be well to explain what the present writer understands by that combination (to which the General Editor refers) of "a hearty acceptance of critical principles with loyalty to the Catholic Faith." He understands by acceptance of critical principles that the meaning of a book of the Bible is to be ascertained, speaking generally, by the same methods as the meaning of any other book. "The things of the Spirit of God," as S. Paul says, "are spiritually judged" (1 Cor. ii. 14), but in the first instance we must deal with the words of the Bible as we deal with any other words. We must ascertain what S. Paul actually wrote by a comparison of the best manuscript authorities; we must ascertain his meaning by gaining light upon it from every available source; we must in all cases face facts, whether or no they seem to us consistent with what we have been accustomed to believe. "In malice be ye babes, but in mind be men" (1 Cor. xiv. 20). But the present writer does not understand by the acceptance of critical principles that all that seems supernatural is to be ruled out or explained away. It is to be ruled out, if the facts can better be explained without it, but not otherwise. He fully admits "the reign of law," but he believes, as S. Paul

did, that the world being what it is through human sin, "interference" with it, if that word is to be used, by God for redemptive purposes, was and is both natural and desirable. Moreover, believing, on what seems to him abundant evidence, that Jesus Christ was a supernatural Person, he expects to find Him acting in a supernatural way both in His earthly life, and in His continued activity in the Church which He rebuilt and sustains. Whether particular phenomena are supernatural or not is a matter of evidence, not a matter of "critical principles."

There is, secondly, the question of "loyalty to the Catholic Faith." By that the present writer understands that he approaches the study of the book as himself a member of the Church of Christ; as one who believes that the Christian religion, as generally understood in that Church, is true; and who expects to find S. Paul's language consistent with it. Such presuppositions can only mislead us as to S. Paul's meaning, if the presuppositions are untrue. We cannot avoid presuppositions of some kind; our desire must be to have the right ones. And it is well to point this out, because it seems sometimes imagined that we are most likely to attain to the real meaning of the books of Scripture, if we try to approach them as if they were books that we had never seen before, and which belonged to an unknown religion. There may no doubt be a stage in the formation of belief, in which it is advisable to do this. But it is a stage in which the real meaning of the books is very unlikely to be fully understood, since it presupposes a state of mind utterly unlike that of the readers for which they were originally intended. The Corinthians, to take the example before us, were members of the Church of Christ, "in everything enriched in Him" (1 Cor. i. 5); they were men, to whom the faith had been "delivered" (1 Cor. xv. 3), who were bound to "hold fast the traditions" (1 Cor. xi. 2), and to pay respect to the mind of other parts of the Church (1 Cor. xi. 16). Above all, they were

men who had "received the Spirit," that they "might know the things that are freely given to us by God" (1 Cor. ii. 12). Obviously, then, the more we resemble them, the more likely we are to understand what S. Paul said to them. Now all this applies even in matters of detail. To be loyal to the Catholic Faith implies, as this Epistle shews, a belief in the Holy Ghost, and in the Catholic Church—a belief therefore that the mind of the Church as a whole is better than any individual mind, and that the view taken of any truth by the Church as a whole will, if it can be ascertained, generally prove to be the true view. Thus the present writer does not pretend that the view which he takes as to S. Paul's meaning is unaffected by what he may know of the general mind of the Church. He expects, e.g., to find S. Paul's view of the Church, or of the Eucharist, or of the doctrine of grace—to speak broadly—the Catholic, and not the Calvinistic view. He does not—so he hopes—in any case put upon S. Paul's words any but their natural meaning; but he does maintain that to ignore the general mind of the Church in interpreting Scripture, is distinctly to ignore a most important part of the available evidence as to what Scripture means.

In conclusion, he has to express his gratitude to the General Editor for looking over the manuscript of this book, and for many excellent suggestions. It must be understood, however, that Professor Lock is in no way responsible in detail for what the writer has said.

H. L. G.

PREFACE TO THE THIRD EDITION

THE alterations made in this Third Edition are neither very many, nor very important. The Additional Note upon Divorce has been rewritten. There has been much discussion upon this subject of late, and it seems even clearer than before that the well-known words "except for fornication," which stand in the Matthaean account of our Lord's teaching, are no words of His. But the question how they came to be introduced can hardly be said to be satisfactorily solved, and in the re-written note I have ventured to advance what may be a new view as to the right solution of this difficulty. In the notes upon Chs. XII and XIV, and in the Additional Note upon the Gift of Tongues, I have tried carefully to take account of the light which Dr Joyce, the Warden of St Deiniol's Library, has thrown upon the subject in his most valuable book, *The Inspiration of Prophecy*. His criticism upon my view of ch. xiv. 32 seems to me entirely just, and I have altered the note in accordance with it. But far more important is the light which he has thrown upon the whole subject by his knowledge of the working of those "sub-liminal" faculties, which have been receiving so much attention. If there are any people who read my book, who have not read his, I should like most earnestly to recommend them to study what he has written. May I take this opportunity of thanking my many more than generous reviewers? I have tried to profit by their words also. Criticism has been especially directed against the suggestion that the full Eucharistic gift was not bestowed upon the Apostles in the Upper Chamber. The suggestion was but a tentative one, and I have no desire to press it, but, as I still think it worth making, I have allowed it to stand. I may be quite in error, but the difficulty the suggestion was designed to meet is a real one, and I have not seen any other satisfactory way of overcoming it.

PREFACE TO THE FIFTH EDITION

FOR this edition the Commentary has been revised throughout; and several additions have been made, in order briefly to deal with questions which have assumed a new prominence. Of these the most important are the character of our Lord's Resurrection, the doctrine of the Holy Eucharist, and the relation of S. Paul's teaching to that of the mystery-religions. I have also, under ch. xi. 2–16, dealt more fully with the position of women in the Church; and under ch. vii. 25–38, discussed the interesting suggestion as to its meaning which has of late been so widely accepted. But, though in details this edition shews a good deal of change, it shews none in the general view taken of S. Paul's teaching. I still think that there is no such thing as Paulinism if by this term is meant a religion or a theology substantially different either from that taught by the Lord Himself, or from that of the Catholic Church. Here and there S. Paul may express thoughts which do not appear in the rest of the N.T., and which have not exercised any wide influence. He has, as every one must have, his own spiritual experience, and his own angle of vision in contemplating the truths of the Gospel. But he understood them as the other Apostles did, and as the Catholic Church has understood them since. If the teaching of the Lord Himself is less full, it is on exactly the same lines. It does not go further, because the fuller teaching about His redemption, and the means by which we share in it, could not profitably be given till the redemption itself was accomplished, and the Spirit sent to illuminate its meaning.

INTRODUCTION

CORINTH, when S. Paul wrote, was one of the first cities of the Roman Empire. The great days of Greece were over; Rome ruled supreme over all. But Corinth was greater in some respects than it had ever been. Greece and Asia Minor were in the very heart of the world, and Corinth was the first city of Greece. If Athens was superior in intellectual activity, it was superior in nothing else. In size, in commerce, in general importance, Corinth stood supreme. Its position was in itself enough to make it so. Standing as it did on the south-west of the narrow isthmus, which connects Northern Greece with the Peloponnese, it was the meeting-point of the roads from the North and the South. Still more, its position close to both the eastern and the western seas, made it a most important station on the great trade-route between Rome and the far East. The ancients were not good navigators. Cape Malea, at the extreme South of Greece, like the Cape of Good Hope in later centuries, was especially dreaded. It was safer, as well as shorter, to sail up the Corinthian Gulf, trans-ship the cargo—or if the vessel were small, haul it bodily across the isthmus—and begin the voyage afresh from Cenchreae, the port of Corinth on the eastern side. Thence it was an easy journey to Ephesus on the opposite side of the Aegean Sea, and so by the great Roman road on past Antioch of Pisidia, Lystra, Derbe and Tarsus, to Antioch of Syria and the furthest East. From Corinth, also, the trading ships would go to Thessalonica (the modern Salonica) to the North, and to Alexandria, the great trading and university city of Egypt. And we must not forget how intensely important in S. Paul's time were the Eastern lands of the Mediterranean. The Saracen and the Turk were not yet. Asia, as the westernmost province of Asia Minor was called, was the richest and most populous province of the Empire. Alexandria was the second city of the world. Greece and Asia Minor

were in the closest connection. Alexander had spread Greek influence widely over the East, and the East in its turn had greatly influenced the West, especially in the matter of religion. When S. Paul (Ac. xvi. 11, 12) crossed from Troas in Asia Minor to Neapolis in Macedonia, there would be no thought in his mind of passing from one continent to another. He was but passing from one province to another province most closely associated with it.

But the Corinth of S. Paul's day was not the old Greek city. That had been utterly destroyed by the Romans in B.C. 146, after the war between Rome and the Achaean league, partly no doubt because of its strength as a fortress, partly also, it must be feared, from the jealousy of the Roman merchants. For a hundred years it had lain desolate. Then, in B.C. 46, it had been refounded by Julius Caesar as a Roman colony, under the name of Colonia Laus Julia Corinthus. The colonies of the Romans were not, like our modern colonies, tracts of land occupied by settlers going out on their own initiative. They were cities systematically founded by the state, and inhabited by her citizens. Other men might live there, but they were simply resident strangers, with no share in the government. So it was with Philippi (Ac. xvi. 12), and so it was with the Corinth of S. Paul's day. In theory it was a Roman city. No doubt by the time that S. Paul planted the Church there, Roman citizens formed but a small part of the inhabitants[1]. Already, the descendants of the original settlers would have begun to melt into the far larger Greek population. But in theory it was a Roman city still. Here was the usual residence of the Roman governor of Achaia, the province which included nearly all that we should now call Greece. It is thus that Gallio is found here (Ac. xviii. 12). Here would live the members of his suite, and many another Roman settled in the city as a merchant or a banker. When in 1 Cor. i. 26, S. Paul speaks of the powerful and noble, who were not, as a rule, among the first to accept the Gospel, it would probably be the Romans that he would have chiefly in view.

But Corinth was in reality a cosmopolitan city, like San Francisco to-day. Men of Greek blood would predominate, but Corinth was the least Greek of Greek cities, as it was the least Roman of Roman colonies. It was the first, and one of the few

[1] We find no stress laid upon the Roman character of Corinth, as is the case with Philippi (cf. Ramsay in *Expositor*, 1900, p. 106).

Greek cities, to admit the cruel games of the amphitheatre. Its most characteristic worship, as we shall see, was Eastern rather than Greek. Among its 600,000 inhabitants, vast numbers would be slaves of Eastern blood, and Easterns of many nationalities would be found even among its freemen. Among others there would be a large colony of Jews. Every great city of the Empire had its Ghetto. At Rome, there were between 20,000 and 30,000 in the Apostolic age, with seven synagogues, and three cemeteries. If S. Paul, as he at one time intended, ever went on to Spain, he found them there also. At Alexandria, they formed an eighth part of the whole population. At a great trading city like Corinth, they were sure to be found in large numbers, and, when S. Paul came, their numbers were no doubt considerably swelled by the edict of Claudius, banishing them from Rome (Ac. xviii. 2. Cf. Suet. *Claud.* 25). This dispersion of the Jews was in many ways a valuable preparation for the Gospel. Bad as the personal influence of the Jews might be (Rom. ii. 24), they took with them everywhere the Greek version of the O.T. Scriptures and brought many of the Gentiles to the knowledge of them, while in many cases the Gentiles passed on to a religious association, more or less close, with the Jews themselves. Wherever S. Paul went, he found an audience ready to listen to him and in part prepared for his preaching. His task was thus far less difficult than the task of a missionary in India or China to-day.

What then were the main characteristics of Corinth? It was a city of pleasure, a city of trade, a city of very varied thought and interests.

(*a*) It was a city of pleasure, perhaps the most immoral city in the world. The characteristic worship of Corinth had been that of the sea-god Poseidon; now it was the worship of Aphrodite, the goddess of lust. Thousands of courtesans were attached to her temple. The worship of Aphrodite at Corinth was, like the worship of Artemis at Ephesus, an Eastern worship under a Greek name. What must have been the condition of a city, where such was the religion? We may be appalled by the vice of Paris, or Vienna, or London in our own time, but at least it is not consecrated by religious sanctions. At Corinth, as in India to-day, it was so. Thus Corinth was the chosen resort of the vicious. A "Corinthian," as in the days of the Regency in England, was a synonym for a man of pleasure. On the stage, the Corinthian was usually repre-

sented drunk. S. Paul's terrible indictment of heathen vice (Rom. i. 21–32) was written from Corinth. Indeed, sexual vice was there almost a matter of course. To a great extent it was so among the heathen in general. We are startled, as we read Ac. xv. 20, 28, 29, to find the prohibition of impurity joined with the prohibition of various sorts of food[1]. But to the Gentile Christians of Syria and Cilicia, to abstain from fornication might appear just as much a concession to the Jewish law as to abstain from "things strangled." Their own conscience might at first condemn the one almost as little as the other. So it was no doubt at Corinth. To avoid the company of the vicious would be absolutely to go out of the world (1 Cor. v. 9, 10). Now all this affected the mind of the Corinthian church. Even Christians might maintain that fornication was just as much a thing indifferent as the kind of food that was eaten (vi. 12–14); and S. Paul, who never bases morality upon the Jewish law, has carefully to prove the necessity of purity from Christian principles. So also, we shall not expect to find marriage regarded at Corinth from a very lofty standpoint, or S. Paul opening to the Corinthians his highest teaching about it. A society must have risen above the Corinthian standard, before the highest ideal of married life becomes even intelligible. The first impulse of a Christian, who has come to see the horror of vice, may be a reaction towards asceticism. S. Paul escaped this pitfall, but the early Church, in spite of his teaching, to a great extent did not.

(*b*) It was a city of trade. The Corinthians had the virtues, and the vices of traders—activity, earnestness, initiative on the one hand, love of money, love of comfort, self-complacency, suspiciousness of others on the other. This too, as becomes plain in S. Paul's Epistles, affected the Corinthian church. It was full of life and vigour; nowhere did Christians take a fuller part for themselves in all the activities that the Spirit had made possible for them. Yet nowhere has S. Paul to speak more strongly of the sins of covetousness and litigiousness (v. 10, 11; vi. 1–10), nowhere was there such shrinking from self-denial (iv. 8–13), nowhere was S. Paul so little trusted, or his sacrifices so little appreciated (ix. 1–19; 2 Cor. i. 17; xii. 14–18).

(*c*) It was a city of great intellectual activity. The Greeks, even in their great days, had been over prone to faction and idle discussion. Faction indeed was their ruin. The cities of Greece would never combine permanently. For a moment they might do so,

[1] The reading is no doubt here uncertain.

in face of some overpowering danger, but that was all. Thus they fell a prey to Macedon first, and to Rome afterwards. Even within the cities themselves there was continual faction, Corcyra, a colony of Corinth, affording the worst known example. Under the Roman rule, Athens, which was allowed greater liberty than any other Greek city, abused its liberty to perpetuate the evil. So also, among the more intelligent Greeks, the very loss of national and city life turned the mind to the discussion of intellectual problems. In Greece, as in Germany in more modern days, the time of national prostration was a time of devotion to philosophy. At Corinth, it was especially so. The city, splendidly rich in works of art, was rich also in halls of rhetoric and schools of philosophy. Travelling professors and lecturers were common. Yet all this activity left little or no result. The Greece of the great days has given us some of the noblest literature in the world; the Greece of S. Paul's day has given us little of permanent value. Corinth itself has left us nothing at all. The Greeks loved disputation for its own sake as the Hindoos love it to-day. Just as the gymnastic of the body, in spite of their devotion to it, utterly failed in S. Paul's time to rear a manly race, so the gymnastic of the mind failed to rear an intellectually fruitful race. This spirit of disputation could not but pass over to the Corinthian church. It was a church, as we shall see, torn by factions (1 Cor. i. 11, 12); a church where "excellency of speech and wisdom," fine language and pretentious philosophy, were far more regarded than the truth and power of the message delivered (ii. 1); a church, which, more than all others, needed to learn that "the kingdom of God is not in word, but in power" (iv. 20). The Corinthian, like the Indian babu of modern days, was willing enough to listen to the Christian missionary, but "would he please to bring in as many idioms as possible?" Now all this must be remembered as we read the early chapters of the First Epistle to the Corinthians. The fine language that S. Paul despises is not the lofty eloquence of Isaiah, or even of Demosthenes; the philosophy is not the philosophy of Plato, or even of Seneca—S. Paul could have sympathised with these; it is rather the empty word-play and philosophic dilettantism of the Corinthians of his own day. High standards had passed away. The Corinthians, as S. Paul says of some of their teachers, measured themselves simply by themselves (2 Cor. x. 12), and empty self-conceit was the result.

Hither, then, probably in the autumn of A.D. 50[1], came S. Paul. We find an account of his work in Ac. xviii. 1–18; 1 Cor. i. 14–17, 26; ii. 1–4; xv. 1 ff. No better centre could have been found. If from Thessalonica the word of the Lord and the story of the reception of the Gospel "sounded forth" everywhere (1 Th. i. 8), still more would they do so from Corinth. But S. Paul, it would seem, did not at first intend to make Corinth one of the great scenes of his activity (Ac. xviii., cf. *v.* 1 with *v.* 5). His heart was still in Macedonia, to which he had been especially called (Ac. xvi. 9, 10), and he was expecting to return thither (1 Th. ii. 17, 18). This providential guidance of S. Paul as to the spheres of his work is again and again to be noticed in the Acts (cf. xi. 25, 26; xvi. 6–10). It was not that he formed and carried out a scheme of evangelisation; it was simply that God knew the best places for his activity, and led him to them. So it was at Corinth. On his arrival there S. Paul turned naturally to the Jews' quarter, perhaps seeking out especially the bazaar of the tent-makers. Every Jew, however well-born, was taught a trade, and S. Paul had learned tent-making, the special trade of his native city Tarsus. The meeting with Aquila and Priscilla (Ac. xviii. 2; cf. note on 1 Cor. xvi. 19), perhaps already converted at Rome, gave him the opportunity he needed of supporting himself while at Corinth (cf. 1 Cor. ix. 6, 12–18). S. Paul began his work, as usual, by an appeal to the Jews, and to those of the Greeks who were already associated with them (cf. 1 Cor. ix. 20). He made use of the privilege, that every learned Jew possessed, of addressing his fellow-countrymen in the course of the weekly synagogue worship. Of the character of his preaching he has himself told us (see 1 Cor. i. 17–25; ii. 1–5) He made no attempt at the fine language and philosophy, which were so admired at Corinth. His preaching was the simple announcement of what God had done for man by the work of the Lord. Jesus Christ, and Him a crucified man—that was the one subject of his message, and the one power upon which he relied was the power of the Spirit driving the message home, and using it to transform the lives of men. Argument there might be (Ac. xviii. 4), but it was not argument for its own sake; it was argument directed to produce practical conviction. Silas and Timothy now joined him from Macedonia, and took part in the

[1] The dates followed in this commentary are those of Mr Turner (Article on Chronology of N.T. in Hastings, *Dict. of the Bible*).

work (2 Cor. i. 19). Apparently they brought with them funds from the Macedonian churches, which would enable S. Paul to give more time to his evangelistic work (2 Cor. xi. 9). They found him absorbed in preaching (Ac. xviii. 5). His appeal at this period was to the Jews; he was testifying that the Messiah for whom they were looking was none other than Jesus (cf. Ac. xiii. 16–41). But this appeal, as so often, was a failure; it was met by determined opposition and abuse, probably even by blasphemy of the Lord Whom he preached (cf. 1 Cor. xii. 3), and S. Paul solemnly disclaimed all further responsibility, and announced his intention of dealing with the Gentiles for the rest of his stay in Corinth. He turned to a proselyte to Judaism, named Titus, or Titius Justus, whose house adjoined the synagogue. His name, like the names of many other Corinthian Christians of whom we hear (Rom. xvi. 21–23; 1 Cor. xvi. 17), was Roman; and he may well have been one of the privileged citizens of Corinth. Here, in the house of Justus, S. Paul continued his preaching, many of the Corinthians coming forward for baptism. Crispus (cf. 1 Cor. i. 14), the head of the Jewish synagogue, also joined the Church, and S. Paul baptized him with his own hands.

It is at this point that S. Luke tells us of the vision of encouragement vouchsafed by the Lord to S. Paul (Ac. xviii. 9, 10). We can see how much it must have been needed. The two Epistles to the Thessalonians were written at this time, and they shew us the danger in which S. Paul felt himself to be from the hostility of the Jews (1 Th. ii. 15, 16; 2 Th. iii. 1, 2). The Jews were always hostile to S. Paul, not merely because of their dislike of the doctrines he preached, but also no doubt because of the large number of their Gentile supporters, whom he drew away from them. At Corinth, where S. Paul was carrying on his work close to their own synagogue, and in the house of a former supporter of their own, their annoyance would be extreme. Beside this, it was needed that S. Paul should recognise that Corinth was to be a great and permanent sphere of his work. The vision of the Lord did all that was necessary. It told the Apostle that the Lord was with him, as truly as God had been with His servants of old (note the reference to Is. xliii. 5; Jer. i. 8, etc.), and that his safety was assured; it encouraged him to speak, by telling him that there were many in the city, whom the Lord already counted among His special people, and who would be members of His Church, when the

opportunity was given to them. S. Paul, then (Ac. xviii. 11), settled down for a prolonged stay in Corinth, which lasted till the spring of A.D. 52. On the whole, he was more successful with the poorer than with the wealthier and more influential classes (1 Cor. i. 26–30), but a Church was built up powerful in numbers, and rich in spiritual gifts, though bearing in many ways the stains of the corrupt society from which it had sprung. The work also spread from Corinth itself to its Eastern harbour Cenchreae (Rom. xvi. 1), and even to the province of Achaia as a whole (2 Cor. i. 1).

It was probably towards the end of the eighteen months spent at Corinth (cf. Ac. xviii. 18), that the hatred of the Jews culminated in their rising as a body against him, and bringing him before Gallio, the Roman governor of Achaia (Ac. xviii. 12 ff.). The charge seems to have been purposely indefinite. S. Paul, they said, was persuading "men to worship God contrary to the law." To what law they referred does not appear. Judaism was among the religions which enjoyed full toleration by the Empire; as long as Christianity appeared to the Romans to be simply a form of Judaism, it enjoyed equal toleration. Either then the Jews maintained that Christianity was a new religion (cf. Ac. xvi. 20, 21), or they charged S. Paul with interfering in an unwarrantable manner with their own. Gallio naturally took the view that the Roman government was not concerned in the question, Christianity being merely a form of Judaism. The Jews had the right to take cognisance themselves of offences against their law by members of their own nation, and they must see to the matter. He cleared the court by his lictors, and, according to the more probable reading in Ac. xviii. 17, allowed the populace publicly to beat the Jewish leader. This action was an important precedent. It meant that S. Paul was free to preach as he would in the province, and thus it anticipated his acquittal at Rome by Nero later on. Rome was as yet no enemy to the Christian Church, though it was soon to become so. We find in S. Paul's Epistles no hostility to the Imperial government, like that which we find in the Revelation of S. John. S. Paul left not long after, and began his homeward voyage to Syria.

This, as far as we know, was S. Paul's only visit to Corinth before the despatch of the First Epistle to the Corinthians. That Epistle was apparently written in the spring of A.D. 55. Of the history of the Corinthian church in the intervening period, we know

scarcely anything, except from the Epistle itself. The important passage is 1 Cor. i. 10 ff. (cf. iii. 3 ff.). Here we find the church, though maintaining its outward unity, divided by the attachment of its members to various teachers. But of the exact character of the party-divisions it is not easy to be certain. It is plain from 1 Cor. iv. 6, that the great difficulty did not lie with the respective supporters of S. Paul and Apollos. Of Apollos we hear in Ac. xviii. 24–28. He was a Jew of Alexandria, once a follower of the Baptist, who had received at Ephesus full Christian instruction from Priscilla and Aquila. Thence he had passed over to Corinth, with a commendatory letter from the Ephesian Christians, and (as some MSS. state) at the invitation of some members of the Corinthian church itself. At Corinth, his learning and eloquence and knowledge of the Scriptures proved of the highest value in the controversy with the Jews. Apparently he did not bring many fresh converts into the Church (1 Cor. iv. 15), but he was most successful in reducing the Jews to silence, and greatly helped the faith of the Corinthians by doing so (1 Cor. iii. 5, 6). There would be many at Corinth, who would be captivated by the talents of Apollos, and far prefer his preaching to S. Paul's (cf. 2 Cor. x. 10), but there would be little likelihood of serious division arising in the church from this source. The real hostility probably lay, as in the churches of Galatia, between those who were faithful to S. Paul's teaching and the followers of teachers who desired to subject the Gentile converts to the burden of the Jewish law. The question of the relation of Gentile converts to the law of Moses had been decided in the sense favourable to liberty at the Conference of Jerusalem in A.D. 49 (Ac. xv. 1–29), but the extreme Pharisaic party in the Church were far from accepting that decision. They seem to have organised a regular counter-mission, headed by someone of great authority (cf. Gal. v. 10), with the object of inducing the Gentile converts to accept the burden of the law. Their success in Galatia is well known, and it was only natural that they should pass on to the other churches of S. Paul. That they actually did so, and that their followers were the "Christ"-party of 1 Cor. i. 12, seems plain from the Second Epistle to the Corinthians. In that Epistle S. Paul has to defend his Apostolic position and authority against the contemptuous denial of it by his opponents, just as he does in the Epistle to the Galatians (compare Gal. i. 11–ii. 21 with 2 Cor. x., xi., xii., and the Epistle generally), and it seems

clear that his opponents based their attack upon his authority upon some claim to a special connection with Christ Himself (cf. 2 Cor. x. 7; xi. 13). Either they would lay stress upon the Lord's obedience to the law during His earthly life, or there was some close connection, by blood or otherwise, between the Lord and those whom they claimed as their leaders (cf. 2 Cor. v. 16). S. James, the head of the church of Jerusalem, was, we know, the Lord's "brother," and it is not unlikely that the false teachers made use of his name (cf. Ac. xv. 2 and 24; Gal. ii. 12). These then were S. Paul's great opponents. The party of Cephas (1 Cor. i. 12) would be of far less importance; indeed the use of the Aramaic name Cephas, instead of Peter, suggests that it consisted of those who had come into contact with S. Peter upon Palestinian ground; the real struggle lay between the adherents of S. Paul and the adherents of the Pharisaic counter-mission. It was at Corinth evidently a personal struggle, a struggle for the position and authority of S. Paul himself. The Apostle does not in either Epistle to the Corinthians enter at length, as in the Epistles to the Galatians and Romans, into the doctrinal principles at stake. When the First Epistle was written, this conflict was yet in its infancy; the divisions that it had brought were as yet far more important than the repudiation of S. Paul himself; but before the Second Epistle was written it had assumed much greater proportions, and threatened the very life of the Corinthian church.

With this later stage of the controversy we are not here concerned. When S. Paul wrote in A.D. 55, the party-divisions were only one of the subjects with which he had to deal. We find ourselves in the midst of a correspondence between S. Paul and his converts. S. Paul had written at least one letter, which has not been preserved (cf. 1 Cor. v. 9); the Corinthians also had written to S. Paul (1 Cor. vii. 1); S. Paul's letter, our so-called First Epistle, deals partly with the questions raised by the latter, partly with matters of which S. Paul had heard by other means. S. Paul was at Ephesus (xvi. 8), drawing to the end of that stay to which he refers in Ac. xx. 31, and of which we have the record in Ac. xix. 1–xx. 1. Intercourse between Ephesus and Corinth was perpetual, since Ephesus was the next station to Corinth on the great route from Rome to the East (see p. xiii.), and S. Paul had just received news of the Corinthian church from members "of the household of Chloe" (1 Cor. i. 11) and no doubt from the

Corinthian Christians Stephanas, Fortunatus, and Achaicus also (xvi. 17). The news was so serious, that prompt dealing was necessary. Unable immediately to go to Corinth himself (xvi. 8, 9), or to induce Apollos to go (xvi. 12), S. Paul seems to have sent off Timothy to travel through Macedonia to Corinth (iv. 17; xvi. 10. Cf. Ac. xix. 22), and meanwhile despatched his letter directly across the sea.

We are now in a position to turn to the Epistle itself. But there is a preliminary question to be faced. Is the Epistle, as we have it, an authentic Epistle of S. Paul? Till a few years ago, it might almost have been said that no one had ever doubted it. The great critics of Germany, who have held so many of the writings of S. Paul to be spurious, have regarded the Epistles to the Galatians, Corinthians, and Romans as the undoubted work of S. Paul, by which all other Epistles ascribed to him must be judged. The First Epistle to the Corinthians has every possible mark of authenticity. To take first the external evidence, we notice:—

(*a*) It is contained in all the best manuscripts of the N.T. and in the earliest versions. The MSS. ℵBADLE have it in its entirety. It is contained in the early Syriac, Coptic, and Latin versions of the N.T. There is reason to believe that in some early collections of S. Paul's Epistles the two Epistles to the Corinthians stood at the head, as the nucleus round which the others gathered. There is no MS., or ancient version, which throws doubt upon any part of the Epistle.

(*b*) The Epistle stands alone in the number and excellence of the attestations which it finds in early Christian writers. The earliest Christian writing which we have outside the N.T., not only echoes the language of the Epistle again and again, but even formally appeals to it. "Take up," writes S. Clement of Rome to the Corinthians, probably before the end of the first century, "the Epistle of the blessed Paul the Apostle. What wrote he first unto you in the beginning of the Gospel? Of a truth he charged you in the Spirit concerning himself and Cephas and Apollos, because that even then ye had made parties" (Epistle to the Corinthians xlvii. 1). These words, probably written earlier than the last writings of S. John, prove not merely that at that time S. Clement knew the Epistle as S. Paul's, but that the Corinthians also possessed the Epistle, and knew it to be his. Or take the

writings of two other men, who, like S. Clement, are reckoned among the Apostolic Fathers. About A.D. 112 S. Ignatius of Antioch was on his way to Rome to die in the amphitheatre. On his journey he wrote letters to the Roman Christians and to many of the churches of Asia Minor. His language frequently reminds us of 1 Cor. Thus, writing to the Ephesians, he says, "Let my spirit be an offscouring for the Cross, which is indeed a stumbling-block to the unbelievers, but to us salvation and life eternal. Where is the wise? Where is the disputer? Where is the boasting of those who are called prudent?" (To the Ephesians xviii. 1). No one can read this, and doubt that S. Ignatius knew S. Paul's words in 1 Cor. iv. 13 and i. 20–24. So with S. Ignatius' contemporary, S. Polycarp of Smyrna. We have a letter of his written to the church of Philippi about the time of the martyrdom of S. Ignatius. Here not only do we find echoes of the Epistle, but S. Paul is mentioned by name. "Do we not know," he writes, "that the saints shall judge the world, as Paul teaches?" (To the Philippians xi.; cf. 1 Cor. vi. 2). Again, we find echoes of S. Paul's Epistle in the early Letter to Diognetus. And when we pass on to the great writers of the second half of the second century, of whom we have such abundant remains, S. Irenaeus, Clement of Alexandria, and Tertullian, the very fullest knowledge of the Epistle is shewn. Tertullian, in writing against the heretic Marcion, goes through it chapter by chapter to the end of the fifteenth, and evidently only omits the sixteenth chapter because its personal references did not bear upon his purpose. Now these writers practically give us the witness of the whole Church in their day. S. Clement speaks for Rome, S. Ignatius for Syria, S. Polycarp for Asia Minor and the immediate disciples of S. John, Clement of Alexandria for Egypt, Tertullian for North-west Africa, and S. Irenaeus for Gaul. The whole Church, then, from the first accepted the Epistle as S. Paul's.

But, beside this, we have the internal evidence of the Epistle itself. The Epistle bears throughout the impress of S. Paul's powerful personality; it fits in perfectly with all that we know of the circumstances of the Corinthian church; it presupposes throughout S. Paul's system of doctrine. In the first place, it bears the impress of S. Paul's personality. "The style," it has been well said, "is the man." No one could write as S. Paul writes but S. Paul himself. We see a man at a white heat of earnestness. As he dictates the Epistle to his amanuensis, he seems throughout present in spirit

(cf. v. 3) with those to whom he speaks. He is full of affection for them (iv. 14; x. 15; xvi. 17), full of praise for all that is good in them, even while he has to blame (i. 4–10; xi. 2); yet he is stern and fiery in his denunciation of moral evil (i. 13; iv. 7; v. 1–6; vi. 1–11; xvi. 22), caustic and ironical in dealing with conceit and shallowness (iv. 8–10; xv. 36). He is keenly sensitive, as one so full of affection could not help being, to the ingratitude of the Corinthians towards himself, and their failure to recognise the sacrifices he has made (iv. 10–13; ix. 2–12, 15–23). Thus the very language which he employs is characteristic of his personality. There is nothing artificial about it. Thought follows thought so rapidly, that his sentences become overloaded, and hard to disentangle (e.g. i. 4–8); he begins a sentence, before he quite knows how he will finish it (xv. 1, 2); he becomes obscure in his very earnestness (e.g. ix. 15–18). Now no forger could write in such a style as this, still less maintain it through sixteen chapters. He might indeed copy what S. Paul has said in other Epistles—there is a very short forged Epistle, accepted by the Armenian church, in which this is done—he might use S. Paul's favourite words and parody his peculiarities. But this would be all; he could not reproduce the spirit that breathes in such a writing as this. Or, again, consider how the Epistle fits in with all that we know of the circumstances, and the historical situation. This has been illustrated already. We have seen e.g. how exactly the character and the dangers of the Corinthian church correspond with all that we know of the people themselves, and the circumstances in which they were placed (see pp. xv.–xvii.). Yet no forger would venture to represent a Christian church in such a way. But more than this. Profoundly wise as we can see S. Paul's teaching to be, it is not at all the teaching that a forger would have ascribed to him. Who would have represented him, in face of the divisions at Corinth, as singling out his own partisans for special blame (i. 13)? Who would have ascribed to him a decision as to the idol-meats, which, wise as it was under all the circumstances, differed both from that of the Conference of Jerusalem, and from that of the later Church (compare viii. 25–27 with Ac. xv. 29 and Rev. ii. 20)? Who would have given a view of the resurrection of the body, most deep and spiritual indeed, but quite unlike the view which afterwards came to prevail (xv. 35 ff.)? Or consider again, as Paley has pointed out, how minute and how undesigned is the agreement

between the statements in the Epistle and those in the Acts of the Apostles. Compare the references to Apollos in 1 Cor. iii. with what we learn of him in Ac. xviii. 24–xix. 1, or the statements as to the movements of S. Paul's companions in 1 Cor. iv. 17, xvi. 10 with Ac. xix. 22. Or notice—and this is perhaps the best example of all—how the exceptions which S. Paul tells us that he made to his rule of not personally baptizing his converts (1 Cor. i. 14–16) are explained by what we learn as to those exceptions from 1 Cor. xvi. 15, Ac. xviii. 8, and Rom. xvi. 23. Such indications of truth would never be found in a forgery. Either the forger would betray himself by historical blunders, or he would, in order to avoid them, content himself with slavishly reproducing the statements of other writings. Once more, consider how S. Paul's doctrinal system is presupposed, and this without any mere copying of his other letters. Take, for instance, his characteristic doctrine of justification by faith, which is so fully worked out in the Epistles to the Romans and Galatians. There is no reproduction in our Epistle of the teaching given there, yet the doctrine is presupposed throughout. It is presupposed e.g. in i. 21, 22, where faith in Christ crucified is contrasted with human "wisdom" as the means of salvation; in i. 30, where Christ Himself is spoken of as "wisdom from God, and righteousness and sanctification and redemption"; in xv. 56, where the law, so far from being a means of salvation, is described as "the power of sin" (cf. Rom. vii.). Still more, it is presupposed in the stress laid throughout upon union with Christ (i. 2, 4, 5 etc.), and in S. Paul's care never to deal with the moral evils at Corinth by reference to the law of Moses, but always by appeal to specially Christian principles (e.g. v. 7, 8; vi. 2, 15–20). Or take a very dissimilar example,—an example where the Epistle to the Corinthians gives fuller teaching than that of any other Epistle,—the doctrine of the resurrection of the body (ch. xv.). At first sight the teaching seems entirely new. But the more we understand it, the more we see that it is simply the working out of the doctrine of the other Epistles, that Christ's salvation is a complete salvation, transforming even now the spiritual being of Christians, and passing on to transform in time their bodies also (cf. Rom. viii. 11, 23–25). Now all this is utterly beyond a forger's power. A forger might reproduce S. Paul's statements, but he could neither write as presupposing them, nor could he develope them as is here done.

Thus it is not surprising that this Epistle has ever been regarded by almost all as the undoubted work of S. Paul. Practically, it is only in the last few years that a dissentient voice has been heard. Of late, however, there have been writers, of whom Prof. Steck of Berne is the most important, who have denied the Pauline authorship even of the Epistles which all other critics have agreed in ascribing to him. On what, then, are such doubts based? It is urged, in the first place, that these Epistles presuppose a knowledge of later writings, especially of the Synoptic Gospels. These Gospels, as we have them, are no doubt later than S. Paul. If therefore S. Paul's Epistles presuppose a knowledge of them, these Epistles cannot really have been written by him. But S. Paul's Epistles presuppose no such knowledge. Steck urges, for instance, that 1 Cor. xi. 23–25 looks back to Luk. xxii. 19, 20, and 1 Cor. xv. 4–7 to the Gospel accounts of the Resurrection. Now the first instance is a particularly unfortunate one, because the relation between the two passages is not improbably the opposite to that which Steck supposes. The text of Luke xxii. 19, 20 presents serious difficulty; there is much to be said for the view that an addition has been made from 1 Cor. xi. 23–25. But even were this not so, Steck's argument would be of no value. Does he really suppose that no member of the early Church could know anything of what the Lord said or did, unless he had read it in a Gospel? On the contrary, there is excellent evidence that the life and words of the Lord were known by oral tradition from the first, and were the great subject of Christian instruction (cf. Luk. i. 1–4). Is it conceivable that S. Paul, celebrating the Eucharist perpetually, did not know our Lord's words of institution? Or that, with his whole faith built upon the Resurrection, he never took the trouble to inform himself as to the appearances of the Risen Lord? The real problem in 1 Cor. xv. 4–7 is not to account for the extent to which it runs parallel to the Gospels, but to explain why it does not run more parallel to them than it does. Again, Steck urges that this Epistle shews a literary dependence upon the Epistle to the Romans, though if the Epistles are S. Paul's, the latter was subsequent to the former. Thus he suggests that 1 Cor. vii. 39 looks back to Rom. vii. 1, 2; 1 Cor. xii. 4–11 to Rom. xii. 4–8; 1 Cor. xv. 56 to Rom. vii. 8–13; and above all, 1 Cor. iv. 6 to Rom. xii. 3. A comparison of the passages is sufficient to shew the futility of the argument. Does a writer, writing to two different correspondents, never express the same

thought to both? The only reason that could be given for supposing such a dependence would be that the passages quoted come in awkwardly in our Epistle, or are inappropriate to the readers for whom it is intended. But in no instance is this in the least the case. As to 1 Cor. iv. 6, see note on that passage. Is it possible that, in face of the overpowering evidence of S. Paul's authorship, anyone can rely upon such arguments as these? The real difficulty to such writers lies deeper. Regarding as they do S. Paul's doctrine as to our Lord's Person as entirely false, they find themselves unable to believe that one so little removed in time from the historical Jesus could possibly have held it to be true. Steck e.g. lays stress upon 1 Cor. viii. 6, x. 4, and xv. 47, and asks how the historical Paul could possibly have written such words. This is a most natural question for one who does not himself believe. Christians will gladly commend it to those critics who believe with Prof. Steck as to our Lord's Person, and with themselves as to the authenticity of the Epistle. How, if our Lord be but man, could one like S. Paul—a member of that Jewish race which had so great a horror of any confusion between man and God, a man who knew the life of the historical Jesus, and had possibly himself seen Him—how could such a man write as he does in 1 Cor. viii. 6, x. 4, and xv. 47? But to the Christian the answer is easy. S. Paul speaks as he does, because such words are true. The claims which he makes for the Lord add little, if anything, to the claims which the Lord had made for Himself, and which had been justified by His Resurrection from the dead, and by all that He had been found to be both before and after it.

We conclude then, without any hesitation, that our Epistle is an authentic writing of S. Paul.

How profoundly interesting then in a variety of ways must such an Epistle be!

(*a*) The Epistle is a great source of doctrine, all the more valuable, in some respects, because it is not primarily, like the Epistles to the Romans and Galatians, a doctrinal Epistle. In the Epistles to the Romans and Galatians, S. Paul's mind is dominated by one great truth; in this it is not so. No doctrine is worked out at length, except that of the Resurrection of the Body, but the whole faith is in S. Paul's mind, and he keeps appealing first to one part of it, and then to another, as the practical needs of the

Corinthians demand. We see Christian doctrine, not as an abstract scheme, but in its practical working—the very way in which we can best understand it. But when we come to piece together what S. Paul says, we find the same faith as that by which we live to-day. Here and there, it may be, we should express ourselves differently. The Second Advent, we now know, was not so near as S. Paul thought it; we use the O.T. somewhat differently from the way in which S. Paul used it; but the faith is the same.

Take, for example, firstly, the doctrine of God. We do not, of course, find the doctrine of the Blessed Trinity formulated by S. Paul in the language of the Athanasian Creed. That doctrine is held as yet implicitly rather than explicitly. Language like that of the Athanasian Creed might be necessary at a later time, when the definiteness of statement, with which false teachers placed their views before the world, forced the Church to define, where she would have preferred simply to adore. But that the doctrine was held implicitly by S. Paul, no one, who seriously considers his language, can easily doubt. Above and beyond all, there is God the Father. When in this Epistle S. Paul uses the word "God," it is the Father Who is always intended. Lofty as is the language which S. Paul employs, in speaking of the Son and of the Spirit, he is always faithful to the principle, which the early Greek theologians called the "Monarchy" of the Father. Thus he says that "Christ is God's" (iii. 23), and that "the head of Christ is God" (xi. 3). The Father is the ultimate source of all creation (viii. 6) and its final end (xv. 28). It is His eternal purpose that is being gradually realised (ii. 7); it is His wise providence that is seen at work in human history (i. 21). So, also, in the work of redemption all proceeds ultimately from the Father. It was He Who raised up Christ (xv. 15), and Whose wisdom and power is seen at work in Him (i. 24). If Christ "was made unto us wisdom...and righteousness and sanctification and redemption," it is still "from God" that He is so (i. 30). It is His grace that is given to us in the Lord (i. 3, 4; xv. 10), His power that is at work in the Church (ii. 5). From Him come the calling of Christians into that Church (i. 9; vii. 15), their growth (iii. 6, 7), and all the blessings which belong to them (ii. 12). It is He Who bestows special offices in the Church (i. 1; xii. 28; xv. 10). It is upon His faithfulness that our confidence rests (i. 9; x. 13). Thus all must be done to His glory (x. 31), and to Him praise for all must ever ascend

(i. 4; xv. 57). S. Paul certainly is no Tritheist; the Son and the Spirit never obscure the Father for a moment. And yet there is no doubt whatever as to S. Paul's faith both in the Son and in the Spirit. Our Lord's Divinity is everywhere presupposed. He is God's Son and our Lord (i. 9), the Lord of glory (ii. 8), the instrument of creation and redemption (viii. 6), "the head of every man" (xi. 3). His name is joined with that of the Father as the source of grace and peace (i. 3); language is unhesitatingly applied to Him, which is used in the O.T. of God only (i. 2, 8). He was the source of Israel's support in the wilderness (x. 4); it was against Him that Israel sinned (x. 9). So in the Church everything depends upon Him. He is the one foundation (iii. 11), upon Whom all is built. It is into His Name, into union with Him, that we have been baptized (i. 13). It is "in Him," as those included in Him, and sharing all that He possesses, that we enjoy every spiritual blessing,—God's grace (i. 3), consecration to God (i. 2), righteousness and sanctification and redemption (i. 30; cf. vi. 11). All things are ours, if we are Christ's (iii. 22). Thus it is that the central thing in the profession of Christian faith is the lordship of Christ Himself (xii. 3). The Apostles are His representatives (i. 1, 17), His servants (iv. 1); it is He Who gives them their success (iii. 5). In His Name they appeal to men (i. 10) and exercise discipline (v. 3–5). He is the supreme Law-giver (vii. 10; ix. 14; xi. 23; cf. ix. 21) and present Ruler of the Church (xi. 32). He is gradually putting down all hostile forces, and bringing the universe back to its allegiance to God (xv. 25 ff.; cf. ii. 6). It is to His return that thought is ever directed (i. 7; xi. 26); He is the future Judge (iv. 4, 5), and life is lived and work done in the continual remembrance of His judgment (i. 8; iii. 13–15; iv. 2 ff.). So, again, we find that S. Paul everywhere presupposes the Catholic doctrine of the Holy Spirit. He is "the Spirit of God" (ii. 11); regarded in His relation to us, "the Spirit which is of God" (ii. 12). He is the source of revelation (ii. 10, 12; xii. 7), the source of the very words in which the Apostle delivers his message (ii. 13). From Him proceed all the varied gifts of the Church (xii. 4 ff.). Yet He is not regarded as a mere emanation from God; He is personal. He is said to search the deep things of God (ii. 10), and personal will is ascribed to Him (xii. 11). All this is precisely the doctrine of the Church. Again, if we consider what S. Paul really presupposes as to the relations One to Another of Father, Son and Spirit, we find the same

thing. The unity of the Godhead is as clear as the divinity of the Son and of the Spirit. How close is the relation between the Father and the Son, between the action of the One and the action of the Other, has already appeared (cf. i. 3; iii. 23; viii. 6); and the same is apparent, when we consider what is said as to the action of all Three. The baptism, consecration, and justification of Christians, which took place "in the name of the Lord Jesus Christ," took place also "in the Spirit of our God" (vi. 11); if the spiritual gifts come from the Spirit (xii. 4 ff.), we are nevertheless "enriched in" Christ (i. 5), since it is the body of Christ, which is the temple of the Spirit (vi. 15–19); in the bestowal of such gifts, Father, Son, and Spirit act together (xii. 4–6). And once more, if we consider carefully S. Paul's language and argument in ii. 14–16, we find that the mind of the Spirit is one with the mind of Christ, and the mind of Christ with the mind of God (see notes *ad loc.*). Now what is maintained is that all this presupposes that the Catholic doctrine of the Trinity was held implicitly by S. Paul. He does not formulate the doctrine, as the later Church has formulated it; but he uses language which is consistent with the doctrine as held by the Church, and which scarcely any other doctrine would satisfy.

We pass on to consider S. Paul's doctrine of man. This is most closely connected with his doctrine of God. The revelation which God has given to us of Himself has been given, not to satisfy our curiosity, but for practical purposes. He is revealed in connection with human character and human needs. Now S. Paul's doctrine of man is a very lofty one. He is "the image and glory of God" (xi. 7) even in his fallen condition. Sin has marred the image, but not obliterated it. Death was no part of God's original intention for man, at all events in the form in which we know it (xv. 21). At the same time, man at his best could not by himself reach the spiritual perfection for which he was intended (xv. 45–49, notes); that could not be without the quickening touch of the glorified humanity of the Lord. Practically, however, we are concerned with man in his fallen condition. The doctrine of the Fall is not worked out in this Epistle, as in the Epistle to the Romans, but it is presupposed throughout. Thus it is that man in his natural condition cannot receive, or appreciate the higher spiritual truths (ii. 14), and by himself, in spite of all his efforts, attains to no true knowledge of God (i. 21). Thus it is also that he lies under

sentence of death (xv. 22). The whole human race has, as it were, fallen "in Adam" (xv. 22); the fount of humanity is tainted at its source, and all that flows from it shares the taint. But S. Paul does not dwell upon this; he speaks of fallen man but to point the contrast with man redeemed, and to shew the necessity of redemption. That redemption is bound up, as has already been seen, with union with Christ Himself. Sometimes, indeed, as in i. 3, the Lord is regarded as an external source, from which blessing flows to us; far more often, the whole Church is regarded, as it were, as included in Christ, and thus as sharing all that He possesses. Everything that the Christian does or suffers is thought of as taking place in Christ (iv. 10, 15, 17; ix. 1, 2; xv. 18, 31, 58). So it is also that salvation is not primarily regarded as a blessing bestowed upon individuals as such. It is bestowed upon the Church, the corporate body that is in union with Christ, and individuals share in it by being members of that Church (xii. 13). How then does this blessing actually become ours? Firstly, Christ must be preached. On this S. Paul lays great stress in the early part of the Epistle. The Gospel is regarded as itself a Divine power (i. 18), and is at times almost personified. It is not a philosophy, it is a proclamation of facts, of what God has done for men by the work of Christ (i. 22–24; ii. 1, 2), a proclamation instinct with Divine life (ii. 4, 5; cf. i. 25). This proclamation, with its offer of salvation, must be accepted by faith. It is those who believe whom it is God's good pleasure to save (i. 21); the "testimony of Christ" must be "confirmed" among men, before God's grace and God's gifts can be theirs (i. 4–6). And this faith is no indefinite thing. It includes belief in the historical facts of Christ's life and work (xv. 11) and the interpretation of those facts which the Scriptures enabled the Apostles to give (xv. 3). This historical Gospel men must receive; they "stand" in it, and "are saved" by it (xv. 1, 2); if they lose their hold on it, they lose their hold on salvation also (xv. 2; cf. xvi. 13). S. Paul does not in this Epistle work out the place of faith in the Christian scheme, but we see by passing allusions what that place is. Normally, faith is the first step. But then this faith leads on to baptism. If it is faith which renders union with Christ possible, and maintains that union when it has been given, it is in baptism that this union is actually bestowed. By baptism we are incorporated into the glorified humanity of the Lord through the operation of the Holy Ghost (xii. 13). It is

an act of faith in the divine mission of Christ, an acknowledgment of Him as our leader, the beginning of a new life which will accept His rule, and thus parallel to that crossing of the Red Sea by which Israel similarly professed its faith in Moses (x. 2). And with baptism, probably not without thought of the accompanying laying on of hands, the gift of the Spirit is closely associated (x. 2; xii. 13). It is to the time of baptism, with its profession of faith and accompanying gift of the Spirit, that S. Paul ever looks back as the beginning of the Christian life (i. 4, 5, 13; vi. 11). Henceforward men are "called saints," consecrated in Christ Jesus (i. 2), washed, consecrated, and justified (vi. 11), members of the glorified body of Christ (vi. 15; xii. 27), and so the temple of the Spirit (iii. 16; vi. 19). They are members of the one "church of God" (i. 2; x. 32; xi. 22), and trust to His faithfulness to complete the work which He has begun (i. 8, 9; cf. iii. 6–9). They feed like Israel of old upon the spiritual food of the sacrificed body and blood of the Lord (x. 3, 16), they are closely united by that on which they feed (x. 17), and one day salvation will be consummated by the transformation of the body into the likeness of the body of the Risen Lord (xv. 49 ff.).

Thus far salvation has been regarded simply as the gift of God received by faith. But S. Paul makes it quite clear that the salvation thus bestowed is but a probationary salvation. Human correspondence, caution and faithfulness are all necessary, if this salvation is not to be forfeited. That continuous faith is necessary we have already seen (xv. 2). But moral correspondence is also needed. Wilful unrepented sins lead to the forfeiture of God's kingdom (vi. 9, 10); the blessings of God no more render members of the Church safe, than they rendered Israel of old (x. 1–11); God's faithfulness is shewn, not in protecting us from temptation, but in making a way of escape from it (x. 13). Thus even S. Paul himself is not yet safe (ix. 27); he must strain every nerve, and take every precaution (ix. 24 ff.). And the whole Epistle is full of earnest appeal to the Corinthians to do the same, to lay aside their self-conceit and over-confidence, to purge out the evil that is among them, and act as those, who are indeed gloriously blessed, but who need to shew the utmost diligence, if they are not at last to lose their blessings.

These are but illustrations of the doctrinal importance of the Epistle, and many others might be found. Of S. Paul's doctrine of

the Eucharist and of the Resurrection of the Body mention will be made at length in the notes.

(*b*) We pass on to consider the value of the Epistle as a picture of the life and organisation of an early Christian community. Here the Epistle stands pre-eminent; it might almost be said that it tells us more than all the rest of S. Paul's Epistles taken together.

What then do we see? We see men, partly of Jewish and partly of Gentile descent, partly slaves and partly free, yet forming one corporate body plainly distinct from the rest of the world about them. "The Church" is just as much a distinct part of the Corinthian population as are "the Jews" or "the Greeks" (x. 32). Members of the Church do not indeed avoid all intercourse with the rest of the world. They will go out to dinner with their heathen neighbours (x. 27); some of them have carried their freedom so far as to join in the public banquets held in idol temples (viii. 10); but they form a distinct body nevertheless, and ought to be more distinct than they are. Thus S. Paul shews the strongest repugnance to their taking part in litigation in the public courts (vi. 1 ff.), regarding it as a disgrace to the Church that they should not be able to settle their disputes among themselves, but display their covetousness before the eyes of unbelievers. How then is "the Church" at Corinth distinguished from the rest of the world? It has a divine life that the rest of the world has not, and with it beliefs that the world does not share, and a moral standard to which the world does not rise. Outwardly it is marked off by a special worship, special institutions, and a special organisation. Of the deeper differences from the world nothing need here be said. What these are has already appeared in the doctrinal teaching of the Epistle. Here we deal simply with the external differences. We note, then, firstly that there are regular meetings for religious worship and social intercourse. These evidently take place in the evening (xi. 20, 21), and include a common meal, reproducing the last supper of the Lord with his Apostles, and a celebration of the Eucharist[1]. To this meal the individual members bring contributions, in which all ought to share alike. But there seems a tendency for each to consume the food which he himself has brought, and thus deprive the poorer members of the Church of their rightful portion (xi. 20–22). Beside these meetings, which would of course be confined to baptized Christians, there are others which are not (xiv. 23).

[1] Cf. Tertullian, *Apology*, 39.

These would more or less resemble the synagogue-worship of the Jews, to which also strangers were admitted. We hear of common prayer, in which the congregation join by the Amen at the close (xiv. 16), of distinctions more or less definite between those who lead the worship and those who do not (xiv. 16), of questioning and discussion of the teaching given, not confined to the men, as it should have been (xiv. 34, 35), and of a ceremonial kiss of peace (xvi. 20). At such meetings, baptisms would probably take place, and any corporate action, like the solemn excommunication of an unworthy member (v. 4–7). But the most striking feature of these meetings would undoubtedly be the use of the spiritual gifts bestowed upon the various members of the Church, especially those of prophecy or inspired preaching, and of speaking with tongues (xii. 7–11). Of the latter, full mention will be made in its place. Here we notice simply the great confusion evidently brought about by the unregulated use of these gifts (xiv. 23, 26) and the real spiritual power manifested in them both for the edification of the Church and for the conviction of those outside (xiv. 3–19, 24, 25). It is important to notice how thoroughly instructed the Corinthian church was. Not only does the frequency of S. Paul's appeals even to the less known parts of the O.T. suggest that it was well known, even to the Gentile converts (e.g. iii. 19, ix. 9, xiv. 21), but his whole manner of writing presupposes that the great truths of the faith are not only understood, but grasped in so living a way, that they can be effectual motives for morality (i. 10, 13; vi. 13–20). It is especially remarkable that the great and deep doctrine of union with Christ is everywhere presupposed as a truth accepted and realised by the whole Church. No doubt, this was mainly due to S. Paul's own teaching, but we must not forget the teaching continually going on in the Corinthian church itself.

Again, the Epistle teaches us much as to the ministry and organisation of the Church. We find that the local church of Corinth is not regarded by S. Paul as an independent and self-governing body. It is but a part of the universal Church (xii. 28), and must pay respect to the mind of the other local churches which make up that Church (xi. 16; xiv. 33–36), and to the "traditions" as to doctrine and worship committed to it (xi. 2). Beside this, there is, under the supreme authority of the Lord Himself (vii. 10), the Apostolic authority of S. Paul, the spiritual father of the

Corinthian church (iv. 15). He possesses the right to claim maintenance (ix. 1–14). Though in a true sense he belongs to the church, rather than the church to him (iii. 22), he claims a wide authority nevertheless. He will rule by love, if that may be, but the power of stern discipline lies ever in reserve (iv. 21). It is he who in the first instance decides upon the excommunication of the incestuous Corinthian (v. 3); it is for him to settle a question of moral duty, which the words of the Lord do not completely cover (vii. 12 ff.), and to make rules for the churches generally (vii. 17). The Apostles are clearly marked off from others as the highest order in the Church (xii. 28, 29), and S. Paul insists on his own position as one of them (i. 1; ix. 1, 2). But when we try to ascertain the facts as to the lower orders of the ministry at Corinth, some difficulty arises. It was S. Paul's custom to ordain presbyters in the churches which he founded (Ac. xiv. 23; xx. 17), and there is no reason to suppose that he had not done so at Corinth. Why then do we find no direct mention either of presbyters, or of deacons, as we do in Phil. i. 1? Why does S. Paul not refer to their authority, when he deals with the disorder in the church, as he does in 1 Th. v. 12–14? Cf. Heb. xiii. 17; 1 Pet. v. 1–5. The true answer seems to be that it was precisely those who held office in the church that were responsible for its disorder. The most gifted were themselves the offenders, and it would be the most gifted who would hold the offices of presbyter and deacon. S. Paul does not indeed mention in chs. xii.–xiv. the regular orders of the ministry, nor should we expect him to do so. It was not the possession of office, but the possession of spiritual gifts, which was the occasion of disorder. But we see in Ac. vi. 3–5 that spiritual gifts were sought in those chosen to be deacons, as they would doubtless also be in those chosen to be presbyters. The prophets and teachers of xii. 28 would not be distinct from the presbyterate and diaconate, but themselves, perhaps in all cases, presbyters or deacons. When a man possesses gifts so remarkable as those found among the Corinthians, it is those gifts to which attention is directed. We ourselves speak of men like the late Father Ignatius as mission preachers—"prophets" or "evangelists" S. Paul might have called them—we do not ordinarily refer to them as priests or deacons. Still less would S. Paul be likely to describe the prophets of the Corinthian church by the formal offices which they held, at a time when the very titles of these formal offices were unfixed, and their exact duties probably diverse

in one place and another. We may find a somewhat parallel case in xvi. 15, 16. There S. Paul's language speaks of submission to the house of Stephanas, not in view of any regular office held by its members, but in view of the actual good work done by them. Thus what we see at Corinth is the Christian ministry in the making. There are real distinctions of office between one and another—even salaries seem spoken of in ix. 12—but at present attention is concentrated on the exercise of gifts rather than on the exercise of office, on the work done rather than on the outward call to do it. A little later the case is altered. When S. Clement of Rome writes to the Corinthians, he says nothing of Christian prophecy: his appeal is rather to the principle of order, as exemplified in the regular ministry of the Church.

(*c*) A third example of the value of the Epistle may be found in its importance for Christian evidences. Here, again, the Epistle is one of the most valuable books in the N.T. It gives us the earliest account which we possess of the evidence for our Lord's Resurrection (xv. 3–8. Cf. notes pp. 137—142). This evidence is already carefully arranged; S. Paul had "received" it, and himself handed it on to the Corinthians. At the same time we see that the conception held at this very early time of the Risen Body of the Lord was identical with that found in the Gospels (cf. notes pp. 155, 156). The Epistle shews us again and again the reality of the divine powers at work in the Church (ii. 4, 5; v. 5; xii. 1 ff.; xiv.). S. Paul makes no attempt to prove the existence of these to sceptical Corinthians; he assumes their existence as a fact of which their own experience left no room for doubt. It shews, as has been seen already (pp. xxix. ff.), that the great doctrines of the Christian faith were not a later growth, but held as we hold them from the very first. It gives us a confidence in S. Paul's testimony, such as perhaps no other writing of his gives us to the same degree, since it shews him to us, not merely as a saint and a religious teacher, but as a man of the utmost practical commonsense, who knows what evidence means, whose reasoning is as sound as it is subtle (cf. pp. 159—162), and who is so far from being a mere enthusiast, that he can deal on the broadest principles with the points of casuistry and morals that arise. It gives us fresh confidence in the Christian faith, since we see how the principles which it supplies can be turned to account in dealing with the practical and theoretical difficulties of such a city as Corinth. It gives us, in the 15th chapter, an admirable example of how merely speculative difficulties are to be met, by an

appeal to facts, by appeals to analogy, and by a broader exposition of the real content of the Christian faith.

(*d*) Lastly, there is the value of the Epistle as a help to pastoral and missionary work. Here, if we except the Pastoral Epistles, the First Epistle to the Corinthians is pre-eminent. We see S. Paul possessed with the highest sense of the reality and responsibility of his work (iii. 10–17; iv. 2–4), making every sacrifice for it (ix. 15–23), straining every nerve in accomplishing it (ix. 24–27), and yet never forgetting that the work is God's rather than his own (iii. 5–9; iv. 1), and that only by the grace of God (xv. 10) and the power of the Spirit (ii. 4, 5, 13) can it ever be done. We hear him, as he sets forth the true subject and method of evangelistic preaching (i. 17–25; ii. 1–5), as they stand opposed to what men now, as then, are inclined to demand; as he points out the principles that should govern the action of a Christian teacher in the gradual revelation of the higher Christian truth (ii. 6–iii. 4); as he uses the great truths of the faith as the basis of Christian morality (i. 13; v. 7, 8; vi. 12–20). So also we have a great example of the principles, by which the life and worship of the Church should be regulated. We see S. Paul in his love of unity (i. 10 ff.), in his love of order (xiv. 26–33), in his preference of utility to display (xiv. 1 ff.), in his respect for natural seemliness (xi. 13–15) and the general practice of the Church (xi. 16; xiv. 33), in his wise dealing, equally free from rigorism and from laxity, with the difficult problems connected with the relation of the Christian community to the heathen society around (v. 9–12; viii.; x.). To missionaries his words are especially valuable—to those above all, who are called to deal with those Indian peoples, who so greatly resemble the Corinthians. But they are scarcely less so to ourselves at home. For we English Christians also are like the Corinthians in many things: like them in our divisions, like them in our absence of effective discipline, like them in our self-satisfaction and our forgetfulness of our true relation to the whole Church of Christ.

Analysis of the Epistle.

No Epistle of S. Paul is more easily analysed. He writes in answer to a letter received from his converts, and takes up one by one the questions which their letter has raised. At the same time, he finds it necessary to deal with some matters, about which they

had not spoken, but of which he knew either through Corinthian Christians then at Ephesus (i. 11), or by common report (v. 1). Of these he speaks in chs i.–vi., passing in vii. 1 to the letter of the Corinthians. The repeated words "Now concerning" (vii. 1; viii. 1; xii. 1; xvi. 1; cf. xvi. 12, where the Greek is the same) probably mark the introduction of the various subjects which they had raised. But here too S. Paul at times leaves their letter to refer to other questions. Thus in xi. 2, it would seem that the words, in which the Corinthians had spoken of their faithfulness to Christian traditions, lead S. Paul to speak of matters in which he had heard that they had not been faithful to them (cf. xi. 18). Thus, again, it does not appear that the letter of the Corinthians had raised the question of the resurrection of the body (ch. xv.). But S. Paul knew that heresy had arisen, and so, having just dealt with Christian preaching, he goes on to speak of the subject on which some had taught erroneously. For ourselves, however, the Epistle may perhaps best be divided, as Godet divides it, into four sections, dealing respectively with the divisions of the Corinthian church, with moral questions, with questions connected with public worship, and with the doctrinal question of the resurrection of the body. Beside these, we shall have the introduction and the concluding words.

i. 1–3. Address and salutation.
4–9. Introductory thanksgiving. The present blessings and future prospects of the church of Corinth.

First section of the Epistle. The divisions of the church of Corinth and their causes. Here S. Paul refers to the news brought to him by Corinthian Christians. i. 10–iv. 21.

i. 10–17. General exhortation to unity. The report which has reached the Apostle. He disclaims the false position ascribed to him.
18–25. God's method of salvation a rebuke to human self-sufficiency. The Gospel a proclamation to be received with faith. It comes not commended by the outward force or the human wisdom, which the world asks, though it proves to have a higher wisdom and power of its own.
26–31. God's choice of members for His Church a further rebuke to human self-sufficiency. On Him we depend, and in Him alone we should glory.

ii. 1–5. S. Paul's preaching an illustration of both these principles, his subject illustrating the one, and his weakness the other.

6–16. Not that the Apostles have no wisdom to offer. Their wisdom, however, is (*a*) God's, not the world's, (*b*) revealed by the Spirit, Who alone can fathom it, and imparted to others in words which He inspires, (*c*) only to be received by those who possess the spiritual mind.

iii. 1–4. The divisions of the Corinthians prove their incapacity for receiving this wisdom.

5–9. The true position of Christian teachers. The work is God's rather than theirs.

10–17. The responsibility of those who continue S. Paul's work. They must (*a*) build upon the one foundation—Jesus the Messiah; (*b*) take care that what they build is worthy of forming part of God's temple; (*c*) be sure that they do build, and not destroy. The future consequences to themselves of their action.

18–23. Further warning to teachers and taught against dependence upon the wisdom of the world. Teachers belong to the Church, not the Church to them.

iv. 1–5. Return to the subject of the true position of Christian teachers. It is faithfulness which is asked of them. Christ's judgment of them alone is final and accurate. We must not anticipate it.

6–13. Direct attack upon the pride of the Corinthians. The Corinthians are not the authors of their own spiritual or mental attainments. But they seem to think the full glory of the Messianic Kingdom theirs already, while the Apostles so suffer as to be a spectacle to the universe.

14–16. Change from irony to affectionate appeal. S. Paul is the spiritual father of the Corinthians;—let his children resemble him.

17–21. Timothy is on his way to them, and S. Paul will shortly follow. With him the divine power will be everything. Must he exercise stern discipline? It is for them to say.

Second section of the Epistle. Moral corruptions and moral problems. v. 1–xi. 1. S. Paul begins with a report which has reached him (v. 1).

v. 1–8. A case of incest in the church of Corinth. Excommunication necessary. S. Paul pronounces sentence, but the church must join with him in carrying it out. Tolerated evil corrupts the whole body and profanes the Passover festival of their Christian life.

9–13. Limits to the duty of separating from the ungodly. They must be avoided, if members of the Christian brotherhood. Thus the case before them must be sternly dealt with.

vi. 1–8. Members of the church may not have recourse to heathen courts of justice. Lawsuits disgrace the Church by their very existence; let them at least be decided within her borders.

9–11. Injustice—and indeed all gross sins—exclude from the Kingdom. Baptism has washed away their stains. How inconsistent then to return to them!

12–20. The limitations of Christian liberty. Fornication inconsistent (*a*) with the highest purpose of the body,—the Lord's service; (*b*) with its future,—a resurrection like the Lord's; (*c*) with our incorporation into Christ; (*d*) with the indwelling of the Holy Ghost; (*e*) with the rights of the Lord Who bought us.

vii. 1–7. S. Paul begins to deal with questions asked in the letter of the Corinthians. Firstly, are married persons to cohabit after conversion? Yes; any other course is morally dangerous. Marriage is a contract, and to interrupt the normal relations without common consent is a breach of it. Interruption should be only by common consent, temporary, and for a devotional purpose. Not but what S. Paul would prefer celibacy,—but that demands a special gift.

8, 9. Should unmarried persons not under the authority of others marry? Celibacy is morally beautiful, but marriage is better, where celibacy involves a dangerous struggle.

10, 11. Is divorce allowable for married Christians? There should be no divorce. In the extreme cases, which justify separation, there must be no remarriage.

12–16. When a person previously married is converted, may the old relations continue with a heathen partner? Yes;

the Christian is not to make the separation. If however the heathen makes it, so be it. The Christian in this case is free.

17–24. The general principle. Glorify God where His call found you. This applies to questions of race and social status, as well as to marriage.

25–38. Ought Christian fathers to give their daughters in marriage? S. Paul hesitates. Under present circumstances, Christians may do best if they avoid forming fresh ties, but they have full liberty in the matter. The Lord's return will be soon, and we must sit loosely to all that is of this world. The unmarried are less distracted in the Lord's service. But S. Paul would not press too hardly.

39, 40. A widow may marry again if it is a Christian whom she marries. But it is better to remain as she is.

viii. 1–13. The question of idol-meats. We must consider not what knowledge might justify, but what love requires. Idols are nothing to Christians, but all cannot so regard them. To eat such meat brings no spiritual advantage, and by doing so, we may embolden a less enlightened brother to disobey his conscience, and thus destroy him. Sooner than thus sin against Christ, do without meat altogether.

ix. 1–18. Consider S. Paul's own example. He too claims freedom; and has every right to the title of 'Apostle.'

Yet he refuses maintenance at the hands of the Corinthian church. On every ground he has the right to claim it, — the example of the Apostles and of all labourers, the words of the law, his claims to gratitude, the example of other teachers among the Corinthians themselves. Yet he has waived his right, and bears anything rather than hinder the Gospel. Those who are engaged in the temple service live by it, and the Lord ordained that those who preach the Gospel should do likewise. Yet S. Paul does not do so, and will die rather than be deprived of that wherein he glories. Preach he must, for God's call has been laid upon him; more than this is necessary, if he hopes for a reward.

19–23. Further examples of S. Paul's self-sacrifice. The free man has become the slave of all, adapting himself to the prejudices of all, that he may save some of them.

24–27. The need of straining every nerve in the Christian race. In the public games, the utmost exertion and the strictest temperance are needed to gain a prize, though it is not, like ours, imperishable. So S. Paul never loses sight of his purpose, and treats his body with the utmost severity, lest he should be rejected after all.

x. 1–5. Let the Corinthians consider the example of Israel. At the beginning of their national existence, God's blessings were lavished upon all, but the greater part of them did not please God, and were overthrown in the wilderness.

6–11. This example applied to the Corinthians. The experiences of Israel were intended for our instruction. Five instances.

12–14. Thus there must be no over-confidence. God's faithfulness is our security against overwhelming temptation. But flee from idolatry.

15–22. The doctrine of the Eucharist condemns participation in idol-feasts. To partake of the Eucharist is to partake of the Body and Blood of Christ; to partake of an idol-sacrifice is to have fellowship with demons. The two are inconsistent.

23–xi. 1. The practical decision. Christian liberty is limited by the duty of seeking the good of others. We need not trouble ourselves under ordinary circumstances about the previous history of our food. But if the idolatrous source is pointed out to us, we must abstain for others' sake. Do all to God's glory. Give no offence to any one, but seek the salvation of all, as the Apostle does.

Third section of the Epistle. Questions connected with public worship. xi. 2–xiv. 40.

xi. 2–16. The use of the veil. Faithful as the Corinthians are to the traditions committed to them, they must not forget the principle of subordination. In public worship men and women must attire themselves in accordance with it. Women must be veiled, since men, their immediate superiors, are

present. Man and woman are mutually dependent, but woman was both "taken out of" man and created for him. Nature itself should teach women to be covered. Their long hair is their glory. Let the Corinthians respect the general practice of other churches.

17–34. Disorder at the love-feasts. S. Paul censures the divisions which here shew themselves. The supper that they eat is not the Lord's, since there is selfishness, excess, and disregard of the poor. The Apostle, to shew the sacredness of the feast, repeats the words of the Lord, in instituting the Eucharist which closes it. The Eucharist is a proclamation of the Lord's death. Unworthy participation is a sin against the Body and Blood of the Lord, and brings judgment with it, as the Corinthians have found. Let them judge themselves, and the chastening judgment of the Lord will not be necessary. Let them shew mutual consideration, and eat for the satisfaction of hunger at home.

xii. 1–3. The right use of spiritual gifts. All inspiration does not proceed from the Holy Spirit. The proof of His activity is the glorification of Jesus.

4–11. Spiritual gifts are diverse, but the Divine source is One. Their purpose is the edification of the Church. S. Paul then illustrates this diversity, and shews that the distribution of the gifts depends simply upon the will of the Spirit.

12–31. The Church is an organism, like the human body. All, whatever their outward differences, were baptized into one body and made to drink of one Spirit. All the members are necessary to the well-being of the whole. None must be discouraged, because their office is humble; none must despise others, because their office is lofty. God's purpose is mutual sympathy in suffering and in honour. Thus in the Church, there is a gradation of offices, and not one that all can claim. Let the Corinthians long for the greater gifts, though there is something better even than they.

xiii. 1–13. The praise of love, as it stands contrasted with the spirit of the Corinthian church. All gifts, even at their

highest, are useless to the possessor without love. Without it he may possess much, but is himself nothing. Love's characteristics. It is eternal, while emotional and intellectual gifts will pass away. Nay more. Though faith, hope and love are alike eternal, love is greater than faith and hope combined.

xiv. 1–19. Thus love is the true quest. Yet spiritual gifts should be desired too—especially inspired preaching. This is superior to speaking with tongues, since it edifies the Church. He who possesses the gift of tongues should pray for power to interpret his utterance. Otherwise, though his spirit prays, his understanding is unfruitful.

20–25. Further arguments for the superiority of prophecy. God speaks to unbelievers by foreign languages, as Isaiah shews; believers He addresses by preaching. Let the Corinthians consider the effect of their worship upon those who come to it from without.

26–33. Practical directions for the exercise of gifts. The present confusion must cease, and regard be had to the common advantage. The gift of tongues must be exercised in private, unless the utterances can be interpreted. Even if they can be, three at most may exercise the gift at any one assembly. So with inspired preaching. Not more than three may speak at a single assembly, and one must give way to another. Those, who do not at the time speak, must be content to use their gifts in judging of what the others say. God loves order.

34–36. Women in the church-assemblies must be silent, and the Corinthians be satisfied to follow here the general practice of the Church.

37–40. Conclusion of this subject. Let those who claim inspiration acknowledge the Apostle's. His directions summarized.

Fourth section of the Epistle. The Resurrection of the Body. xv. 1–58.

xv. 1–11. The historic facts of the Gospel, as preached by all the Apostles alike. The evidence for the Resurrection overpowering both by the number and importance of the witnesses.

12–19. Acceptance of the Gospel inconsistent with the denial

of the possibility of resurrection. Such denial must include the denial of the Resurrection of Christ, and if that be denied, Apostolic preaching and Christian faith are alike vain. In this case the Apostles are false witnesses of God, Christians are yet in their sins, the Christian dead have perished, and the most glorious hopes are doomed to the completest disappointment.

20–28. The Resurrection a necessity because of the Fall. The man Christ must recover for us all that the man Adam lost. Till this be done, the mediatorial kingdom of Christ cannot be delivered into the Father's hands. The universal lordship of Christ implies conquest over death, and this cannot be, while the body is left unredeemed. The final consummation.

29–34. Minor arguments. Christian practice implies belief in the resurrection. Appeal for moral earnestness.

35–49. The intellectual difficulty. The resurrection finds an analogy in the relation between a plant and its seed. The new organism proceeds from God's creative power, though the seed determines what the plant will be. The new will not be identical with the old, though it will have a real connection with it. The future spiritual contrasted with the present earthly body. There are two types of humanity—Adam and the glorified Christ. Our present bodies correspond to that of the former; our future bodies will correspond to that of the latter.

50–57. The case of those who will be alive at the Lord's return. They too must pass through a great change. The promised abolition of death involves their putting on of immortality. Christ has conquered death and sin, and His victory will be ours.

58. Practical exhortation.

Concluding words. xvi. 1–24.

xvi. 1–4. Collection for the church of Jerusalem. How it is to be made and forwarded.

5–9. S. Paul's immediate plans.

10–12. Timothy and Apollos.

13–18. Final directions. Respect to be paid to Christian labourers.

19–24. Salutations and conclusion.

Books valuable for the study of this Epistle.

General commentaries on the N.T.

*Bengel ; Alford.

Special commentaries on this Epistle.

*Edwards. Perhaps the best of all. Very independent, and much more valuable than most commentaries in bringing the Epistle into relation with general religious thought.

Godet. Interesting and spiritual, but not very good in critical scholarship.

Evans (in *The Speaker's Commentary*). Full of exact scholarship, but perhaps tending to overpress what the writer regards as the exact meaning of the Greek at the expense of the general context.

Findlay (in *The Expositor's Greek Testament*). Very careful, and (as the latest commentary) taking most account of recent work on the Epistle. Difficult, however, for the general reader.

Lightfoot (in *Notes on Epistles of S. Paul*). This only deals with chs. i.–vii., and lacks the author's final revision.

Ramsay, *Historical Commentary on the First Epistle to the Corinthians* (published in *The Expositor*, 6th Series). Interesting and suggestive. But the restricted character of the writer's aim seems sometimes to result in conclusions not justified by the evidence as a whole.

Stanley. Very rich in illustration, but lacking in sympathy with the deeper side of S. Paul's mind.

*Milligan, *The Resurrection of the Body*. An admirable exposition of ch. xv.

Robertson and Plummer. The most modern and learned Commentary.

Expository lectures on this Epistle.

S. Chrysostom's *Homilies*. Excellent, and still most useful.

Robertson (F. W.), *Expository Lectures on* 1 *and* 2 *Corinthians*. Admirable in many ways, but marred at times by the special doctrinal views of the writer.

Dods, *The First Epistle to the Corinthians* (in *The Expositor's Bible*).

General books.

Conybeare and Howson, *The Life and Epistles of S. Paul*.

Ramsay, *S. Paul the Traveller and Roman Citizen*.

* An asterisk denotes that the book is specially valuable.

GENERAL BOOKS (*cont.*).

*Knowling, *The Witness of the Epistles.* This contains an excellent discussion of the latest Continental criticism on this Epistle.

Commentary on the Acts of the Apostles (in *The Expositor's Greek Testament*).

Smith's *Dictionary of the Bible* (2nd Edition). Article on this Epistle (by Plummer).

Hastings' *Bible Dictionary.* Article on Corinth (by Ramsay) and on this Epistle (by A. Robertson).

Encyclopaedia Biblica. Article on the Epistles to the Corinthians (by Sanday).

* An asterisk denotes that the book is specially valuable.

I. CORINTHIANS

I. 1 PAUL, called *to be* an apostle of Jesus Christ
2 through the will of God, and Sosthenes [1]our brother, unto

[1] Gr. *the brother.*

I. 1–3. ADDRESS AND SALUTATION. In the letters of the ancients, the names of the writer and recipient stand side by side at the beginning (Ac. xxiii. 26), an expression of good wishes following. But S. Paul is not satisfied with a bare greeting. S. Paul and the Church are not as others, nor do they greet one another as others greet. Thus the Apostle's words set forth what he is "in Christ," what the Church is, and in what the Christian blessings consist. The Corinthians were forgetting the holiness and the unity of the Church; S. Paul will remind them of both.

1. *called...will of God.* "Called," as S. Paul uses the word, means "called and obeying the call." Cf. *vv.* 2, 24, 26. Contrast the usage of the Gospels (Mt. xxii. 14). An Apostle is a man "sent forth" as the representative of another, and empowered to act in his name. The Apostles were as really the representatives of Christ, as He is of the Father (Jn. xiii. 20; xx. 21). S. Paul claims to be "Jesus Christ's Apostle," and that "through the will of God," as really as the Twelve. His commission was as clear as theirs, and had the same divine source. Compare Luke vi. 12 ff. with Ac. xxvi. 15–18. Thus by the words here employed, S. Paul (*a*) makes a real claim to authority over the Corinthian church (cf. ix. 1 ff.), and (*b*) points out that he has no choice but to make that claim. When S. Paul's claim was denied, he insisted upon it. Contrast 1 Th. i. 1 with Gal. i. 1.

Sosthenes our brother. Perhaps the Sosthenes of Ac. xviii. 17; he may afterwards have become a Christian. A former ruler of the synagogue would be likely to hold a position of authority in the Church. "Brother," as usual in the N.T., means "fellow-Christian." The universal brotherhood of man, like the universal fatherhood of God, hardly appears in Biblical teaching; Mt. xxv. 40 is no real exception, since the Lord's reference is to His followers who represent Him to the world (cf. Mt. x. 40, 42). The closeness of the union with God and with all other Christians, into which a man enters through the Church, makes the more general relationship seem shadowy in comparison with it.

the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every

2. *the church of God...Corinth.* "A glad and tremendous paradox," says Bengel, for Corinth was a most corrupt city. The word translated "church" comes from the Septuagint, the accepted Greek translation of the O.T. Originally it meant the assembly of Israel, called out for common meeting (Deut. xviii. 16). Then it came to stand for the whole body of the people of God, whether actually assembled or not. Thus in Ps. lxxiv. 2, Israel is described as the congregation, or "church" of God. Now the "church of God," or "church of Christ" in the N.T. is not a new institution, but the old church come to its full stature. Thus our Lord naturally adopts the language of the O.T. in speaking of it (Mt. xvi. 18). S. Paul employs the same term in various ways. On the one hand, there is the great Catholic Church, the one body of Christ, of which all local churches are parts. Cf. Eph. i. 22; Col. i. 24. On the other hand, there are the local "churches," or associations of Christians in particular places, possessing a subordinate unity of their own, and representing the one Catholic Church to which they belong. Cf. 1 Thess. i. 1; 2 Thess. i. 1. "The church of God which is at Corinth" is an expression that combines both thoughts. There is but one "church of God," as in England there is but one Post Office; but the Corinthian Christians are a part of it, and, as it were, localize and represent it, as the local post-offices localize the government department. In a similar way, the Roman citizens of Corinth formed a corporate body, yet without ceasing to belong to the far greater body of Roman citizens scattered throughout the world, or to enjoy their privileges simply as members of that body. Cf. Ramsay, *S. Paul the Traveller*, pp. 124–127.

even them...Christ Jesus. The word here used means "consecrated" rather than "sanctified." The Corinthian Christians were consecrated to God's service by the Holy Spirit which they had received. But the thought of consecration passes naturally into that of holiness. Those, who are thus consecrated, are bound to be holy, and have received the power actually to be so (Heb. x. 10).

called to be saints. Perhaps better,—"called saints." The Corinthians have received and obeyed a Divine call, and are thus enrolled among those set apart for God's service. Cf. the previous clause. All Christians are "saints" in S. Paul's sense. The primary idea of sanctity is separation, but inasmuch as that which is separate for God must be holy, sanctity and holiness become equivalent terms. Here, as so often, the language used of Israel in the O.T. is used of Christians in the N.T. Compare Ex. xix. 6 with 1 Pet. ii. 9.

with all...and ours. The connection of this clause with the rest is somewhat uncertain. Possibly S. Paul means that he does not address the church of Corinth only. He might have specially in mind the scattered Christians in other cities of Achaia. Cf. 2 Cor. i. 1. But it is perhaps better to connect the words with the description just given of

3 place, their *Lord* and ours: Grace to you and peace from
God our Father and the Lord Jesus Christ.
4 I thank [1]my God always concerning you, for the grace

[1] Some ancient authorities omit *my*.

the Christian position. The Corinthians are reminded that they share that position with others; they are not the only church. This was a much-needed lesson (cf. xiv. 36). On either view, as Dr Hort says, the one Lord is spoken of as "the bond of union, and obedience to His will as Lord" as "the uniting law of life."

3. *Grace to you...Christ.* The words "grace" and "peace" recall respectively the commonest Greek, and the commonest Hebrew salutation. "Grace" is a favourite word with S. Paul. It means the free favour of God, "the smile and the merciful help of the Lord of heaven and earth" (Hort). Thus in Eph. ii. 3–7 God's grace is contrasted with God's wrath, and in Rom. iv. 4 that which is given of God's grace with that which is given in payment of a debt. "Peace" is the condition of blessedness that results from the reception of God's grace. The two thoughts are combined in the priestly blessing of Numb. vi. 24–26, a passage which S. Paul may have in mind.

These three verses take us at once into the heart of Christianity. Already the name of Jesus Christ has been four times mentioned, and that in a way which presupposes His Divinity. It is not only that the great O.T. title "the Lord" is given to Him. The expression used in *v.* 2, "to call upon the name of the Lord," is an O.T. phrase which implies worship (Gen. iv. 26); and in *v.* 3, the Lord's name is joined with the Father's as the common source of grace and peace. If any merely human name, even the highest, were put in *v.* 3 in place of the Lord's, its combination with the Father's would surely be felt to be blasphemous. Again, the central doctrine of S. Paul, that of the union of the Church with Christ, already appears in these verses. Christians are "sanctified in Christ Jesus." S. Paul does not think of Christ just as an external source of blessing, from which consecration and new life pass to His people. He thinks rather of Christians as gathered by baptism "into Jesus Christ," included (as it were) in Him, and so sharing all that He possesses. "In Christ," as *v.* 4 will shew, God's grace is given; in Christ, as *v.* 5 will point out, all Christians are enriched. The union between Christ and His Church cannot indeed be expressed in human language. Prepositions of space such as "in" are used to describe it because there are no others to use. But it must not therefore be supposed that the language employed is the language of strong metaphor. On the contrary, so far from being language too strong, it is language too weak to express the reality and depth of the union.

I. 4–9. Introductory Thanksgiving.

S. Paul, as is usual with him, begins with an expression of thanksgiving to God for the spiritual condition of his converts (cf. Rom. i. 8). Unsatisfactory as they might be, the contrast which they presented to the

5 of God which was given you in Christ Jesus ; that in every-
thing ye were enriched in him, in all [1]utterance and all
6 knowledge ; even as the testimony of Christ was con-
7 firmed in you : so that ye come behind in no gift ; waiting
8 for the revelation of our Lord Jesus Christ ; who shall also
confirm you unto the end, *that ye be* unreproveable in the
9 day of our Lord Jesus Christ. God is faithful, through

[1] Gr. *word.*

heathen round them would be most striking. S. Paul also, no doubt, desired to encourage them, and render the blame that must follow easier to bear. He does not stimulate their pride by praising them directly; rather, he tells them how he praises God for them, and so reminds them of the One Source of all good. S. Paul ever speaks very freely both of his prayers and of his thanksgivings for others. To do so both shewed his care for them, and deepened their sense of the seriousness of the struggle in which they were engaged.

4. *the grace...Jesus.* In this and the following verses S. Paul looks back to the baptism of the Corinthians and its abiding blessings. It was then that they, Gentiles though they were, entered into union with Christ, and so into the enjoyment of God's favour.

5. *that...knowledge.* God's favour had been displayed by the enrichment of the whole being of the Corinthians, especially in their grasp of the Christian revelation and their power of expressing it. Perhaps the Corinthians had mentioned this in their letter to S. Paul. S. Paul puts "utterance" before "knowledge," both because of the prominence of the former at Corinth, and because knowledge without utterance is useless for the edification of the Church. See chs. xii.–xiv. It was in intellectual gifts, rather than in faith, hope, and love, that this church was strong. Contrast the thanksgiving in 1 Th. i. 2, 3. But S. Paul regards the possession of these intellectual gifts as a cause of thanksgiving, in spite of the bad use that was often made of them.

6. *even as...in you.* i.e. by the power of the Spirit at work among the Corinthians, and perhaps by physical miracles. Cf. ii. 4, 5; Rom. xv. 18, 19.

7. *so that...gift.* The word here used for "gift" is closely connected with that used for "grace" in *v.* 3. The free favour of God is ever practical; free favour issues in free gifts. Of these we shall hear much in the Epistle.

waiting...Christ. This was a great characteristic of the early Church. The word translated "waiting for" expresses a deep longing for the Lord's return in glory. There is perhaps nothing in which the modern Church differs more from the ancient, than in the general absence of this longing for the Lord's return.

8. *the day...Christ.* i.e. the judgment day. Thus language applied to God in the O.T. is in the N.T. applied to Jesus Christ. In the O.T., "the day of the Lord" means the day in which God will act in judgment (Is. ii. 12; Jer. xlvi. 10). But Jesus Christ taught that it would be

whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our

through Himself that God's judgment would be exercised (Mt. xxv. 31 ff.). So in the N.T., the "day of the Lord" becomes the "day of our Lord Jesus Christ."

9. *God is faithful...our Lord.* A continuation of the main thought of *v.* 8. The faithfulness of God is the foundation of Christian confidence. He would not have called us to a share in all the blessings included in the Lord, if He had not intended to finish in us the work begun (1 Th. v. 24; 2 Th. iii. 3). The fellowship of Christ includes not only fellowship with Christ, but fellowship with all who are in union with Him.

It may be asked, "Does S. Paul here teach that none of the Corinthians would fall away from grace?" Certainly not, as the teaching of ix. 27 and x. 1–13 will shew. But, like all good teachers, S. Paul deals with one thing at a time. When in ch. x. he is warning his converts of the danger of falling away, he does not spoil the effect of his words by any reference to the sustaining power of God. It is enough to say that God will not suffer them to be tempted beyond their strength. Here, on the other hand, S. Paul does not guard his teaching as to God's faithfulness, by pointing out how that faithfulness may be made of none effect by persistent refusal to obey. S. Paul is not a philosopher, and he never discusses the philosophical question of the relation of the freewill of man to the grace of God. Probably it never occurred to him that Christians would be found, who would deny the reality of either. Here the grace of God is alone in question. The source of our confidence is, in F. W. Robertson's words, "not our fidelity to God, but God's fidelity to us,"—the fact that He will do anything short of destroying our freedom, in order to bring us to the salvation to which He has called us.

The first main section of the Epistle, I. 10–IV. 21.

Dissensions in the Corinthian Church.

This section at first produces a confused impression upon the mind. The reason is that S. Paul is not satisfied with rebuking the dissensions, and shewing their inconsistency with the first principles of Christianity; he deals at the same time with the causes of the dissensions. These were, firstly, the factious spirit so characteristic of the Greeks, and secondly their over-estimate of intellectual gifts, and delight in rhetoric and argumentation. Thus the manner in which the Gospel was presented seemed to them to be of more importance than the Gospel itself. Their teachers were put into a wrong position and valued upon wrong grounds, partisanship being the natural result. Thus, in this section, S. Paul is led to speak of the true nature of the Gospel, of the true way of preaching it, and of the true position of the Christian teacher.

Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judge-
11 ment. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe,
12 that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apol-
13 los; and I of Cephas; and I of Christ. [1]Is Christ divided?

[1] Or, *Christ is divided. Was Paul crucified for you?*

I. 10–17. Exhortation to unity.

10. *through the name...Christ.* i.e. by all that He is, all that He has been revealed to you as being. In the O.T. the "name of God" stands for God as He has been revealed. See e.g. Ex. xxxiv. 5–7; Prov. xviii. 10. So the "name of our Lord Jesus Christ" stands for the Lord in His revealed character and dignity (Phil. ii. 9). This revelation implies the unity of believers, and so S. Paul here appeals to it. See John xvii. 20–23.

speak the same thing. Rather "make up your differences." "Our first work is—not to arrive at unity, but—to conform ourselves to the standard of Divine Truth; just as the unity of a choir is not gained by each singer striving to keep in with his neighbour, but by all following the prescribed notes of music." C. P. Eden.

perfected together ... judgement. The rents must be healed, and the Church become one perfect whole. To have the same mind is to have the same standpoint, the same general principles of thought and feeling. To have the same judgment is to apply those principles in the same way, and so reach a practical agreement in faith and life. The demand for unity could scarcely go further.

11. *them...Chloe.* Chloe was a name often given to slaves. This Chloe was probably a freedwoman of property, and either a Corinthian, some of whose household had met S. Paul at Ephesus, or an Ephesian, some of whose household had lately visited Corinth.

12. *each one...Christ.* There was no one free from these dissensions. The words "I am of Paul" mean "I am Paul's man." The Corinthians were putting their teachers in the place of their Divine Master. On the parties at Corinth, see General Introduction, pp. xxi, xxii.

13. *Is Christ divided?* Two translations are possible: (*a*) Has Christ been apportioned? i.e. Is He the property only of one section of the Church? (*b*) Is Christ divided? or, as R.V. margin, Christ is divided. If the second translation be adopted, S. Paul's appeal rests upon the doctrine of the union of the Church with Christ. Compare xii. 12, 13, 27. So entirely is the Church one with her Lord that to divide the one would be to divide the other. Since there cannot be a divided Christ, there is no place for a divided Church; such a thing is a standing contradiction to the unity of the Lord's Person. That is why S. Paul has appealed for unity on the ground of the Lord's name (*v.* 10). The interpretation given above appears strange, only because the doctrine of Christ's union with His Church is so little grasped.

was Paul crucified for you? or were ye baptized into the
14 name of Paul? [1]I thank God that I baptized none of you,
15 save Crispus and Gaius; lest any man should say that ye
16 were baptized into my name. And I baptized also the
household of Stephanas: besides, I know not whether
17 I baptized any other. For Christ sent me not to baptize,
but to preach the gospel: not in wisdom of words, lest the
cross of Christ should be made void.

[1] Some ancient authorities read *I give thanks that.*

To S. Paul that union was far more than a beautiful idea; it was a great fact, upon which arguments could be built and appeals based.

was Paul...name of Paul? It would seem so when a Corinthian Christian called himself "Paul's man." Christians belong to Christ, both because Christ was crucified for them, and because it was into Christ's name,—into union with Him, as being all that the Gospel declares Him,—that they were baptized. To say "I am Paul's man" was to put S. Paul into the Lord's place. S. Paul's sincerity and tact are here most marked. It is his own partisans that he especially blames, not those of other teachers, and his own position that he contrasts with the Lord's.

14–16. S. Paul thanks God, because he sees God's Hand in the events of the past. It was the providence of God, which led him to baptize so few of his converts. Crispus is mentioned in Ac. xviii. 8; Gaius in Rom. xvi. 23; Stephanas again in this Epistle (xvi. 15, 17, where see notes). In each case, the persons baptized by S. Paul himself were of special importance. S. Paul's conscientiousness is seen in his adding "the household of Stephanas," which he had at first omitted.

17. *For Christ...gospel.* No disparagement of baptism is implied. So important is it that had S. Paul personally baptized, it might have caused misapprehension as to his position. Only four verses back, baptism has been put beside the crucifixion as a ground of appeal. But baptism had not been specially mentioned in the commission given to S. Paul, as it had been in the commission of the Twelve. Contrast Ac. xxvi. 16–18 with Mt. xxviii. 19. It did not require, like Apostolic preaching, any special call, or special gift of the Spirit. S. Paul usually employed others to baptize for him, as the Lord employed the ministry of His disciples (Jn. iv. 1, 2), and S. Peter that of the Christians who accompanied him (Ac. x. 48).

not in wisdom...void. The Divine message would only have its full power, when it was delivered with absolute directness and simplicity. These words form a transition to the next section.

18 For the word of the cross is to them that are perishing

Two points are remarkable in what S. Paul has said as to the duty of unity,—the depth of the unity demanded (*v.* 10), and the ground upon which the demand is made (*v.* 13). S. Paul asks much more than that the Corinthian Christians should continue to form one body, and join in common worship. No outward breach of unity, as far as we know, had yet occurred. He demands the abolition of all partisanship; "the same mind" and "the same judgment" are to be in all. And the ground upon which this demand is made is not, as might have been expected, the necessity of mutual support and common action in relation to the world outside the Church; it is the nature of the Church itself, and the reality of her union with the Lord (cf. note on *v.* 13). The unity of the Church does not depend merely upon the common faith, the common purposes, feelings, and affections of her members; still less does it depend upon common obedience to a visible earthly head; it depends upon the common life, the life of her Lord, flowing in her veins. But this inner unity ought to find outward expression. Harmony of thought and feeling ought to flow from it; the Church ought to be visibly one, and present an united front. Our Lord prayed that the unity of the Church might be the means of convincing the world of His Divine Mission, and it cannot do this unless that unity is one that the world can see (Jn. xvii. 20–23). Without it, the Church cannot rightly witness to her Lord. Visible unity may coexist with diversity in many things; it undoubtedly requires real effort to maintain it (Eph. iv. 3),—the continual exercise of charity, humility, and patience. But no one has the right to say that it is impossible. And if it be urged that men will always differ, and take their own way in religion, the answer is plain. Our Lord does not teach us to acquiesce in human nature as we find it, but to correct its evil tendencies by His grace. "We," S. Paul says later, "have the mind of Christ" (ii. 16). "We received not the spirit of the world, but the spirit which is of God." And that mind and that spirit, if received as they should be, must produce the unity which our Lord requires. We, it has been well said, "may not be able to agree at present among ourselves as to the proper basis of ecclesiastical unity, but we ought to be able to agree that, somehow or other, Christians are intended by Christ and the Apostle to be one body, and that the wilful violation of outward unity is truly a refusal of the yoke of Christ[1]." Our modern failure to recognise this is one of our greatest sources of weakness, and we are not likely to recognise it until we grasp the meaning and bearing of the union of the Church with Christ. Compare Milligan, *The Resurrection of Our Lord*, Lect. VI. pp. 204–207.

I. 18–25. God's method of salvation.

S. Paul explains why it is that he has preached the Gospel in its naked simplicity. Two points are made prominent,—the spiritual power of the Gospel, and its unlikeness to what men were inclined to demand.

[1] Gore, *The Epistle to the Ephesians*, p. 163.

foolishness; but unto us which are being saved it is the
19 power of God. For it is written,

> I will destroy the wisdom of the wise,
> And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the
disputer of this [1]world? hath not God made foolish the
21 wisdom of the world? For seeing that in the wisdom of
God the world through its wisdom knew not God, it was

[1] Or, *age*

The Jews asked for signs; they demanded that their belief should be compelled by startling manifestations of God's power. The Greeks sought after wisdom; they demanded a brilliant exposition of a consistent system of thought. Both alike would have dispensed with faith. But what God was pleased to grant was a proclamation of Christ crucified as the means of salvation to all who would believe on Him. So the wisdom of the world was humbled. Where human wisdom had utterly failed, the Divine message succeeded.

18. *us which are being saved.* The salvation of Christians may be looked at in various ways. If we are thinking of the perfection of that work of Christ, which has won salvation, they are already "saved" (Eph. ii. 5); if we are thinking of their present spiritual position, they are "being saved." Christians possess a present and probationary salvation, which will lead on to final salvation, if they remain faithful. But final salvation is still in the future (Rom. xiii. 11; 1 Pet. i. 5); that can only be when the Lord returns. In the word "us" we can trace an appeal to Christian experience. Cf. note on xv. 1.

the power of God. The antithesis seems at first sight a false one. It may seem more natural to contrast with the world's opinion of the foolishness of the Gospel, the Church's recognition of its wisdom. But that is not S. Paul's main point. It is the spiritual power of the Gospel, rather than its wisdom, that he wishes to emphasise. Foolish or not, it does its work. "L'évangile," says Godet, "n'est pas une sagesse, c'est un salut."

19, 20. The success of the Gospel, in spite of the world's estimate of it, is in accordance with God's usual method. Of old God said that He would confound men's calculations by what He would do (Is. xxix. 14). So it is now. The "wise man," the Greek philosopher with his subtle word-play,—"the scribe," the Jewish teacher with his Rabbinical learning,—the "disputer of this world," be he Greek or Jew,—all have had their boasted wisdom confounded. Cf. Is. xix. 11 f.; xxxiii. 18.

21. The thought is closely packed. The world, Jewish no less than Greek, had hoped through its own wisdom to attain to the knowledge of God, yet ignorance of God characterised it everywhere. Knowledge of God implies harmony with His mind and

God's good pleasure through the foolishness of the [1]preach-
22 ing to save them that believe. Seeing that Jews ask for
23 signs, and Greeks seek after wisdom: but we preach
[2]Christ crucified, unto Jews a stumblingblock, and unto
24 Gentiles foolishness; but unto [3]them that are called, both
Jews and Greeks, Christ the power of God, and the wisdom
25 of God. Because the foolishness of God is wiser than
men; and the weakness of God is stronger than men.

[1] Gr. *thing preached.* [2] Or, *a Messiah* [3] Gr. *the called themselves.*

character (Jer. xxii. 15, 16), and the world shewed nothing of this. Indeed it was "in the wisdom of God," in the fulfilment of God's wise purpose, that the failure occurred, for the sense of failure prepared men to welcome the Gospel. Then, when that failure was manifest, "it was God's good pleasure" through a message that the world accounted foolishness "to save them that believe." The wisdom of the world was confounded, not only by the means of salvation employed, but by the people chosen for salvation. It was not "the wise," but those who would make the self-surrender of faith, to whom the salvation came (Mt. xi. 25, 26).

22. Development of these thoughts. The words "ask for" and "seek after" are chosen deliberately. The Jews put their demand into words (Jn. vi. 30), while the Greeks did not. The Greeks listened to S. Paul, hoping for something subtle and brilliant, and when they did not find it, turned away to seek wisdom by their own methods (Ac. xvii. 18–21, 32).

23. *preach Christ crucified.* Better, as A.V. margin, a Messiah crucified. The word "preach" or "proclaim" is emphatic. The Apostles responded to the demands neither of Jews nor Greeks; they simply proclaimed that Jesus was the Messiah, crucified though He had been.

unto Jews...foolishness. The doctrine of a crucified Messiah was the great obstacle to the Jews in the way of accepting the Gospel; it was a conquering Messiah, for whom they were looking. To die on the Cross was in their eyes to die under the curse of God (Gal. iii. 13), and by the hands of those whom the Messiah was expected to overthrow. The Messiah, instead of delivering them from the Romans, would seem to have but illustrated their subjection. To the Gentiles, on the other hand, destitute or almost destitute, as they were, of the sense of sin, the doctrine of salvation by the Cross would seem scarce worthy of serious consideration.

24. *Christ ... wisdom of God.* When once Christ was accepted, Jews and Greeks found in Him a perfect answer to their longings. In Christ, the power of God, that the Jews desired to see, was found actually at work among men. In Him also the Divine wisdom was seen dealing with perfect success with the real needs of men. Jews and Greeks alike found in Him even more than they had asked. But it was the power and wisdom of God, not those of men, that satisfied them.

25. The words "of God" are emphatic, as in the preceding verse. The Divine source of the Gospel is the sufficient explanation of its power.

To what then does this section come? At first sight, S. Paul's words offend us. He seems to deny to reason its just rights, to glorify at the expense of personal enquiry the mere acceptance of another's assertions, and even to regard intellectual depth as something alien to the Gospel. In reality, he does no one of these things. For in the first place, it must be remembered that "the wisdom of the world," which S. Paul has here in mind, was the so-called wisdom of the shallow philosophizers of the Empire, and the Rabbinical hair-splitting of the Jews. The "philosophy" of the time consisted largely in word-play; its professors were the true descendants, not of Socrates and Plato, but of those travelling "sophists" whom Socrates and Plato so scathingly exposed. What S. Paul contrasts is not faith and reason, but faith and the demand for marvels or for an intellectual display. In the second place, to appeal to the faculty of faith is in no way to despise reason, though it is not to appeal to the reason alone. Faith is an act of the whole man, and it is to the whole man that the Gospel appeals. The Apostles made indeed an appeal to the intellect. They established the fact of the Resurrection by reliable testimony, and shewed its bearing on the truth of our Lord's claims; they appealed to the fulfilment of prophecy, and the proofs to be seen of the present power of the Lord; S. Paul especially made great use of argument (Ac. xix. 9). But they did not appeal to the intellect alone. They lifted up the Cross as the great appeal to the heart of man, and awakened the conscience by the condemnation of sin which the Cross brings. Then they called upon men to believe, and yield themselves up to the Lord, on the strength of the appeal which the Gospel made to their nature as a whole. And this is not irrational. For it is an entire delusion to suppose that we decide most truly, when we try to decide by the mind alone. As Pascal said, "Le cœur a ses raisons, que la raison ne connait pas." Man's nature is rational as a whole. Heart, and mind, and conscience are meant to work together, and illuminate one another. And faith is the response of the whole man to a message and to a Person, that appeal to his nature as a whole. Thus it is that, rational as the Gospel is, it is not always the most "intellectual" people who accept it. It is rather the people who have moral and spiritual affinity with the Gospel, the people whose nature as a whole is soundest, and in whom heart and conscience have their full play, as well as intellect. "He that is of God," as our Lord said, "heareth the words of God."

And thus it is also that, in order to lead men to faith, the Gospel needs to be set forth with great plainness and simplicity. Dogmatic theology, Christian philosophy and "evidences" have their place, but the preacher must not begin with either. The first stage must be the offer of and the acceptance of the message of salvation. To those who have spiritual affinity with the Gospel, the Gospel itself is its own best evidence. It is a serious mistake to separate the "evidences of Christianity" from Christianity itself, as if God had provided us first with a religion, and secondly with an extraneous proof of its truth, instead of giving us, as He has done, a Saviour, whose power, holiness, wisdom and love claim of themselves our confidence and worship. The worst way of preaching is by rhetoric and the affectation of philosophy to draw away attention from the message itself to the person

26 For [1]behold your calling, brethren, how that not many
wise after the flesh, not many mighty, not many noble,
27 [2]*are called*: but God chose the foolish things of the
world, that he might put to shame them that are wise;
and God chose the weak things of the world, that he might
28 put to shame the things that are strong; and the base
things of the world, and the things that are despised, did
God choose, *yea* [3]and the things that are not, that he
29 might bring to nought the things that are: that no flesh

[1] Or, *ye behold* [2] Or, have part therein
[3] Many ancient authorities omit *and*.

delivering it. That is what the Greeks of S. Paul's time desired, and, as S. Paul says, it "makes the cross of none effect." But the appeal of the Gospel is terribly weakened also, when its preachers appeal only to the intellect, and neglect to appeal to conscience and heart and will. That renders the Cross of very little effect. It is not necessary for the preacher to make a map of the "faculties" of his hearers, and appeal separately to every one of them. Man is a unity, which thinks and wills and loves. All that is necessary is to follow S. Paul in setting forth the Gospel just as it is. To that appeal our whole nature responds.

I. 26–31. The character of the Corinthian converts.

In the preceding section S. Paul has shewn how God's method of salvation has humbled the pride of man; now he shews how God has also humbled it by His choice of the members of His Church.

26. *calling.* i.e. God's calling of men into the Church. The idea is that of an invitation to a feast (Mt. xxii. 3; Luke xiv. 7).

wise after the flesh...noble. The words of Jer. ix. 23, 24, quoted in *v.* 31 of this chapter, are already in S. Paul's mind. The Corinthian church contained but few with a reputation for wisdom, either of the Greek or of the Jewish kind; it counted few influential men, few even of the better class of citizens[1]. The words "after the flesh" shew that it is the wisdom, power, and nobility of the world, which are alone in question. Contrast the spiritual nobility ascribed to the Beroeans in Ac. xvii. 11.

27. *the foolish things of the world.* The use of the neuter "things" brings out the absolute insignificance of the Corinthian converts. The words "God chose" are thrice repeated, because it is the personal action of God, upon which S. Paul is dwelling.

29. *that no flesh ... God.* The mighty were humbled because the weak were found to possess a power

[1] So, as Prof. Findlay says: "Hindoo Brahminism is shamed by the moral and intellectual superiority acquired by Christian Pariahs."

30 should glory before God. But of him are ye in Christ
Jesus, who was made unto us wisdom from God, [1]and
31 righteousness and sanctification, and redemption: that,

[1] Or, *both righteousness and sanctification and redemption*

greater than theirs; the wise, because the foolish were found to possess a wisdom greater than theirs. The verse points out the ultimate purpose of God's action; He put men to shame, that they might come to recognise their true position in His sight. Behind the apparent harshness, there was a purpose of love.

30. *But...Jesus.* The word "ye" is emphatic,—ye with all your disadvantages in this world. It is simply by God's action that you are in Christ Jesus.

who was made...wisdom from God. i.e. by His Incarnation, Death, and Exaltation. Christ is Himself "the Truth" (Jn. xiv. 6); to know Him, and the revelation of God contained in His Person, is to possess the truest wisdom of which we are capable. But S. Paul may mean more than this. Our Lord has come to us from God, as the manifestation of the Divine wisdom. We see in Him and His work God's wisdom dealing with the real needs of men (cf. note on *v.* 24).

righteousness...redemption. The first two words are closely united in the Greek. The Lord is our "righteousness," the source of our abiding acceptance with God, and our "sanctification," the source of our permanent consecration to His service. The last word—"redemption"—speaks of the Lord as the source of our complete and final deliverance from all evil. Thus in Him all our needs are satisfied. It is not that He bestows upon us righteousness, sanctification, and redemption, as blessings separable from Himself; we enjoy them because we are "in Christ Jesus," and so share in His acceptability to God, His consecration to God's service, and His perfect freedom from sin and death. Union with Him is the one source of all spiritual blessing. Thus, as S. Paul is here insisting, all comes of God, not of ourselves. We can neither make ourselves acceptable to God, nor consecrate ourselves, nor redeem ourselves; we can only accept what God offers us through union with the Lord.

In this explanation of S. Paul's language, it may seem strange to interpret "righteousness" as meaning "acceptability to God." But that is the way in which S. Paul habitually uses the word. We ourselves use the word in the sense of "moral excellence," without necessarily thinking of the relation in which we stand to God. But the Jews had no conception of abstract morality, or of an abstract law of right; their law was the command of their Divine King. To be righteous and to be regarded as free from guilt by the Divine Judge were inseparable ideas. Thus all upon whom God has declared His approval to rest would be naturally spoken of as "righteous," whatever the ground on which God might accept them. God looks with favour upon Christians, because they have responded to His call for faith, and His salvation brings with it moral likeness to

according as it is written, He that glorieth, let him glory in the Lord.

Christ eventually, if not immediately. Christians therefore are, in S. Paul's sense, all "righteous," and Christ is Himself their righteousness.

31. *glory in the Lord.* Jer. ix. 23, 24. "Not before Him, but in Him, we can glory" (Bengel).

S. Paul's words in the preceding passage may be illustrated by the evidence of the Catacombs and by the Corinthian converts mentioned in Rom. xvi. Their names suggest that they were for the most part freedmen or slaves. Erastus the chamberlain (Rom. xvi. 33) must have been a person of importance, but he seems to have stood almost alone. S. Paul glories in the humble character of the Church, as our Lord Himself did (Mt. xi. 25, 26). The early Christian Apologists gloried in it also. Cf. Origen, *c. Celsum*, ii. 79. When the glory and power of the Church are plain, the personal insignificance of her members brings into clearer light the Divine power that is at work. Compare 2 Cor. iv. 7. And it is God's purpose that this should be so. "Not many wise after the flesh, not many mighty, not many noble," —that is the general rule of His calling. If none of the great men of the world were called, it might be supposed that the Gospel had no power to appeal to the highest natures; if many were called, the power of the Church would seem to be nothing more than the power of great personalities; the wisdom of God guards against both dangers. On the character of the earliest Christians, see Merivale, *History of the Romans under the Empire*, Vol. VI. pp. 265 ff

But a difficulty occurs here. Is not S. Paul's teaching in this passage inconsistent with a belief in man's freewill? If God, for His own wise purposes, did not call the wise, the mighty, and the noble, how can they be regarded as blameworthy for their rejection of the Gospel? This is a philosophical difficulty, with which S. Paul was too practical to concern himself. He proclaimed the Gospel to all whom he could reach (Rom. i. 14), he certainly regarded those who rejected the Gospel as responsible for doing so (Ac. xiii. 46); but when men's rejection of the Gospel was an accomplished fact, he took note of the high purposes which that rejection served, and had no doubt that God intended it to serve them (cf. Rom. xi. 11 ff.). The will of man is truly free, though that freedom is confined within somewhat narrow limits; but God has not given to man a freedom, which removes the course of the world from His own providential ordering; rather God Himself for His own purposes has given freedom to man, and works out His purposes through that freedom. How He can do so, we do not know, but the fact that He does so is clear, and to deny man's freedom in the supposed interest of the truth of God's sovereignty, is really to deprive God's providence of one of its most wonderful characteristics—its power of using for its own ends of holiness and wisdom even the evil for which man himself is responsible.

II. 1 And I, brethren, when I came unto you, came not with excellency of [1]speech or of wisdom, proclaiming to 2 you the [2]mystery of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much 4 trembling. And my [1]speech and my [3]preaching were not in persuasive words of wisdom, but in demonstration of

[1] Or, *word* [2] Many ancient authorities read *testimony*. [3] Gr. *thing preached*.

II. 1–5. S. Paul's preaching at Corinth.

S. Paul will shew how these principles of God's action have been illustrated in his own case. On the one hand, his message has been a simple proclamation (cf. i. 18–25) of what God has done; on the other hand, in his own estimate, he himself has been an instance of the weak and foolish things of the world confounding the mighty and wise (cf. i. 26–31, 2 Cor. iv. 7–10). The messenger resembled the Church which he founded.

1. *excellency...wisdom.* S. Paul made no attempt either to put his message into magnificent language, or to commend it by an affectation of philosophy. He simply "proclaimed"—gave his message with a herald's simplicity. This was the great difference between him and the travelling professors of the time.

the mystery of God. Many mss. read "testimony." The difference in meaning is not great. By the use of the word "mystery," S. Paul does not intend to convey the meaning that his teaching was beyond any human understanding. The word is frequently used in the Apocrypha of a royal secret of state. Such secrets were, of course, capable of being revealed. And when S. Paul uses the word, he generally refers to the counsels of God, once hidden, but now revealed in the Gospel. See e.g. 1 Cor. xv. 51 ff.

2. *Jesus Christ, and him crucified.* This does not mean that S. Paul spoke of the Lord's crucifixion only; ch. xv. 1–8 shews that our Lord's Resurrection was made as prominent as His Death. S. Paul's subject was Jesus as the Christ, His whole Person and Work,—and He a crucified man. He did not slur over the humiliation of the Messiah, but brought it out in all its startling character.

3. *in weakness...trembling.* This is illustrated by Ac. xviii. 5, 9, 10. S. Paul went to Corinth immediately after his partial failure at Athens. At the best of times, his health was weak, and he was in some ways a poor speaker (2 Cor. x. 10; xii. 7).

4. *persuasive words of wisdom.* There seems a slight emphasis on "persuasive." S. Paul did not attempt to win the Corinthians by persuasive speaking, while he had nothing solid to offer.

in demonstration of the Spirit and of power. Compare xiv. 24, 25. The characteristic of the preaching was the forcible conviction, which it brought with it. The presence of the Spirit, of a Divine power in teacher and taught, brought an absolute conviction of the truth of

5 the Spirit and of power: that your faith should not [1]stand
in the wisdom of men, but in the power of God.
6 Howbeit we speak wisdom among the [2]perfect: yet a
wisdom not of this [3]world, nor of the rulers of this [3]world,

[1] Gr. *be.* [2] Or, *full-grown*
[3] Or, *age*: and so in ver. 7, 8; but not in ver. 12.

the message (cf. Jn. xv. 26, 27; xvi. 8–12). There may also be a reference to S. Paul's miraculous powers.

5. *that your faith...power of God.* This was God's purpose in sending both such a message and such a messenger. While faith rests upon nothing stronger than the eloquence of a preacher or the attractiveness of a system of thought, other teachers and other systems may draw us away. It is when we have felt the power of God at work that we doubt no longer. "One thing I know, that, whereas I was blind, now I see" (Jn. ix. 25).

Does then S. Paul forbid the best use of natural gifts in proclaiming the Gospel? Not so; such gifts have their place. S. Paul's natural defects were involuntary, and he desired to be rid of them (2 Cor. xii. 8). But the primary duty of a herald is to deliver his message as it is, and of a witness to make the facts stand out. Elaborate diction rather tends to make a witness suspected. We cannot produce real and permanent faith by eloquence and philosophy; only the Spirit can do that. The best preaching is that which delivers most plainly the message which the Spirit is to drive home. But such simplicity often brings with it the highest beauty. Perhaps no one has brought out better than J. H. Newman the evil of "unreal words," and pretentious preaching; yet perhaps no one has expressed his own message in language of greater beauty. When natural gifts are there, the greater the plainness, the greater often the attractiveness[1].

II. 6–16. CHRISTIAN WISDOM, AND THE POWER OF APPRECIATING IT.

In this section S. Paul guards against a possible misconception. He might be thought to say that the Apostles have no deep truth to reveal. He will shew that this is not the case, but that the Christian "wisdom" requires a developed spiritual character for its appreciation. Thus this section explains and expands the statement of i. 30, that Christ was "made unto us wisdom."

6. *we speak.* Here S. Paul speaks of the action of Christian teachers generally. Contrast ii. 1 and iii. 1.

the perfect, i.e. not morally perfect, but mature, full-grown Christians, as contrasted with the "babes" of iii. 1.

the rulers of this world...nought. These are either (*a*) human rulers such as Pilate, Herod, and the great men of Corinth (cf. i. 27, ii. 8, and Ac. iii. 17), or (*b*) the unseen powers of evil (Luke xxii. 53; Eph. vi. 12). The second view is perhaps the more probable. S. Paul thought far more about these powers than we do. That ignorance is ascribed in *v.* 8 to "the rulers of the world" presents no difficulty. The knowledge pos-

[1] Cf. J. H. Newman, *Parochial and Plain Sermons*, Vol. v. Serm. III.

7 which are coming to nought: but we speak God's wisdom
in a mystery, *even* the *wisdom* that hath been hidden,
which God foreordained before the worlds unto our glory:
8 which none of the rulers of this world knoweth: for had
they known it, they would not have crucified the Lord of
9 glory: but as it is written,

> Things which eye saw not, and ear heard not,
> And *which* entered not into the heart of man,
> Whatsoever things God prepared for them that love
> him.

sessed by these unseen powers would be in S. Paul's view strictly limited, as is that of all created beings; their wickedness must blind their eyes to spiritual truth, as it blinds the eyes of men. Did Satan, when he tempted the Lord, understand the mystery of His Person? Compare S. Ignatius, *Epistle to the Ephesians*, xix.

7. *in a mystery.* The words should be taken with the words "we speak," which precede. "God's wisdom" is spoken to men as a secret not revealed to all. Cf. Mt. xiii. 13 ff.

which God foreordained...our glory. Cf. Rom. xvi. 25, 26. "Glory" is the forth-shining of character. The glory of the Church is the manifestation of the Divine Life of Christ Who dwells in her (Col. i. 27; iii 4). The great scheme of redemption, which has for its purpose our possession of this glory, was not an afterthought of God. It lay eternally in His counsels. If, on the one hand, the teaching of S. Paul humbles man in his own eyes, it exalts him on the other by the grand Divine purpose which it reveals for him.

8. *crucified the Lord of glory.* The greatness of the Lord and the felon's death which He underwent are put side by side. The phrase is important, since it contradicts the Nestorian heresy that two distinct persons, a divine and a human, were united in our Lord. It was the Lord of glory Himself, not a human person united to Him, Who underwent crucifixion.

> Say we that God, unchanged and undefiled,
> In very truth was Blessed Mary's child,
> The Word of Life could seen and handled be,
> The Lord of glory nailed to Calvary's tree.

The words "Lord of glory" here mean either (*a*) the Lord, Whose characteristic quality is glory (Ac. vii. 2), or (*b*) the Lord of the glory mentioned in *v.* 7—i.e. the Lord, to Whom it belongs, and through Whom we are to attain it. Cf. 2 Cor. iii. 17, 18. There may be a reference to Ps. xxiv. 7.

9. A further description of "God's wisdom." The blessings, of which it speaks, surpass all that we see in nature, all of which human words have told us, all the range of human imagination. They are present blessings, though we wait for their full fruition in the world to come. S. Paul

10 [1]But unto us God revealed [2]*them* through the Spirit: for
the Spirit searcheth all things, yea, the deep things of
11 God. For who among men knoweth the things of a man,
save the spirit of the man, which is in him? even so the
12 things of God none knoweth, save the Spirit of God. But
we received, not the spirit of the world, but the spirit
which is of God; that we might know the things that are

[1] Some ancient authorities read *For.* [2] Or, it

is evidently citing Scripture, but the words are not exactly found anywhere in the O.T., though they are found in some later Jewish Apocryphal writings. Probably the language of Is. lxiv. 4 (Greek version) and Is. lxv. 16, 17 is in S. Paul's mind. If so, it is noticeable, that while Isaiah speaks of those who "wait for" God, S. Paul speaks of those who "love" Him. To wait for God was the characteristic of God's people before the Incarnation; to love Him is their characteristic now. Cf. viii. 2, 3; xiii. The quotation was subsequently adopted in S. Paul's form into some of the Greek Liturgies (e.g. that of S. Mark), but the words are there applied to the joys of heaven exclusively. Cf. Lightfoot, *Clem. Rom.* Vol. I. p. 390 note.

10. *through the Spirit.* We can know what ancient Israel and Greek philosophers could not know, because there is a new means of revelation. "The Spirit" is contrasted with the older means of revelation mentioned in *v.* 9.

for the Spirit...of God. The words assert that the Spirit possesses a perfect knowledge of all the counsels of God; they do not assert that the Spirit is at first ignorant of those counsels. In Rom. viii. 27, God Himself is said to "search" the hearts of men, because by a living movement of His thought He follows all the intricate play of their minds and wills. So is it with the Spirit here.

11. The verse points out why the revelation, of which S. Paul has spoken, must come by the Spirit. At first sight S. Paul seems to imply that the relation of the Spirit to God is the same as that of a man's consciousness to the man himself. But it should be noticed (*a*) that while he speaks of the human spirit as "the spirit of the man, which is in him," parallel language is not used of the Spirit of God. He is not "the Spirit of God, which is in God," but "the Spirit, which is of God" (*v.* 12), i.e. which has come from Him to us, and (*b*) that the consciousness of a man could scarcely be said to "search" into his counsels, nor could it be the means of revealing them to others. To "search" implies personal existence. See the fuller note below.

12. *we received.* S. Paul looks back to baptism, when the Spirit was bestowed. That all Christians possess the gift, he has no doubt Cf. Rom. viii. 9.

that we might know...by God. The characteristic work of the Spirit is to enlighten, even more than to purify (Is. xi. 2). He is, says Gregory of Tours, the "God of the intellect more than of the heart." Without Him all descriptions of "the things that are freely given to us by God" must remain mere words. Cf. Jn. xvi. 25.

13 freely given to us by God. Which things also we speak,
not in words which man's wisdom teacheth, but which the
Spirit teacheth; [1] [2]comparing spiritual things with spiri-
14 tual. Now the natural man receiveth not the things of the
Spirit of God: for they are foolishness unto him; and he
cannot know them, because they are spiritually [3]judged.

[1] Or, *combining* [2] Or, *interpreting spiritual things to spiritual* men
[3] Or, *examined*

13. *Which things also we speak.* The blessings of the Gospel are not only capable of being inwardly revealed; they can be put into words, and the Apostles do so put them.

not in words...Spirit teacheth. From the Spirit comes not only the substance of the message (*v.* 10), but the language in which it is proclaimed. This is S. Paul's answer to the sneer mentioned in 2 Cor. x. 10. Cf. *v.* 1 above. The assertion is important, when we are considering the meaning of Inspiration, either in the Bible, or in the Church. As Dr Lightfoot has said, "The notion of verbal inspiration in a certain sense is involved in the very conception of any inspiration at all, because words are at once the instruments of carrying on, and the means of expressing ideas, so that the words must both lead and follow the thought." This does not, however, force us to accept any mechanical theory of Inspiration. S. Paul's words only apply to the enunciation of truths revealed by the Spirit, not to the statement of facts of history or science. And, even in the communication of spiritual truth, it is one thing to be "taught" the words to be employed, and quite another to have those words supernaturally dictated. In the former case, the words will still bear the impress of the teacher who utters them; in the latter, they will not do so. We may regard both the language of Scripture, and the language of the great Creeds of the Church, as divinely given, without in the least denying that they bear the stamp of the age in which they took their rise, or that the spirit of God may lead us to express the same truths for the modern world in other language.

comparing spiritual things with spiritual. If this be the right translation, the meaning will be "bringing out the mutual relations of the truths proclaimed." But if S. Paul had wished to introduce this thought, he would surely have done so more at length. Thus the words should be translated, either (*a*) "adapting spiritual words to spiritual things," or (*b*) "interpreting spiritual things to spiritual men" (R.V. margin). The former translation connects the words with what precedes, the latter with what follows.

14. *the natural man...the Spirit of God.* A return to the thought of i. 23. The natural man is the man, in whom the higher faculties have not yet been quickened by the touch of the Spirit.

they are spiritually judged. i.e. they are considered and estimated by those spiritual faculties which the indwelling Spirit of God calls into play. As S. Bernard says, "The Scriptures must be read by the same Spirit by which they were

15 But he that is spiritual [1]judgeth all things, and he himself
16 is [2]judged of no man. For who hath known the mind of
the Lord, that he should instruct him? But we have the
mind of Christ.

[1] Or, *examineth* [2] Or, *examined*

formed, and by the same Spirit are they to be understood." Here, however, S. Paul is speaking of the Word of God preached by the Apostles.

15. On the one hand the spiritual man can judge rightly of all things, for he has the true standpoint: on the other hand, a man not possessed of the spiritual faculties cannot hope to understand a man who possesses them. S. Paul of course assumes that the "spiritual man" will exhibit spiritual character; as long as his conduct does not rise above ordinary morality, it would be gross arrogance to claim this exemption from criticism. S. Paul, no doubt, has his own experience in view. The Corinthians were doubly to blame; they rejected the truth which they could not appreciate, and they condemned the Apostle, whose principles of action were beyond their ken. Compare our Lord's own words in Jn. iii. 8. That S. Paul does not despise the opinion of non-Christians in its own place is plain from 1 Tim. iii. 7. But they are better judges of character than of truth. Cf. Mt. vii. 15ff.

16. A justification of the statements of the preceding verse. S. Paul quotes Is. xl. 13, as affirming the ignorance of the natural man of the mind of God. But ignorance of God's mind must bring ignorance of the mind of those who share it. Thus, since we Christians "have the mind of Christ," we cannot be judged by the natural man. At the same time, the fact that we have the mind of Christ is the reason why we can judge all things. Our standpoint must be the true one. It is noticeable that S. Paul's argument rests upon the truth that the mind of Christ and the mind of God are one.

With this whole passage compare Wisdom ix. 9–17, and our Lord's language as to the Spirit in Jn. xiv. 17; xvi. 11, 13–17.

Three points demand further consideration:

(*a*) What is this Christian "wisdom" of which S. Paul speaks? He has distinguished between two different types of teaching, the one (*v.* 2) suited to immature, the other (*v.* 6) to mature Christians (cf. iii. 1, 2 and Heb. v. 11–vi. 2). There is nothing that S. Paul is unwilling to reveal; Christianity has no esoteric doctrine confined to a favoured few (Mt. x. 27), and S. Paul seems to have attempted to impart the deeper truth at Corinth (iii. 1); it is simply that the Christian character must grow *pari passu* with the revelation vouchsafed. That which keeps men from the deeper knowledge is not intellectual weakness, but moral failure. S. Paul's language may suggest that he had the Greek mysteries in his mind; when he speaks of "the perfect," of "the wisdom that hath been hidden," of "the deep things" of God, he at all events uses language which recalls them, though his very different use of the word "mystery" (see note on ii. 1) is against the view that he was much influenced by them: and for initiation into

the Greek "mysteries," moral purity was to some extent required. So S. Paul has to keep back the higher "mysteries" of the Gospel till he recognises in his converts a character capable of appreciating them. What these mysteries were, we can see both from this passage, and from other passages of S. Paul's Epistles. They included (i) the deeper teaching as to the relation of our Lord to the Father, the world, and the Church, which we find in the Epistles to the Colossians and to the Ephesians. Cf. e.g. Col. i. 15–20. This is the truth which would have prevented the rulers of this world, had they known it, from crucifying the Lord of glory. They included (ii) the deeper teaching as to the universal Church itself, the providential order by which it has come into being, its present blessings, and its future development. To possess this teaching would lead men to "know the things that are freely given" to them by God. For this see Rom. xi., Eph. ii. and iii., and 1 Cor. xv. 20–28. Thus the wisdom of which S. Paul speaks is not any superstructure of philosophic thought raised upon the revelation of the Gospel, nor is it the exposition of the truths of that revelation in their order and connection; it is simply the deeper portion of that revelation itself, the full meaning of which our Lord promised that the Spirit should shew to the Apostles (Jn. xiv. 26; xvi. 13–15). Such a revelation lights up the whole universe; it may encourage a speculation which goes beyond its direct statements; it demands, as time goes on, and heresy arises, to be logically set forth in systematic theology; but neither Christian philosophy nor systematic theology is in S. Paul's mind here. He himself never speculates, and systematizes but little. Neither was the work of an Apostle. Rather, with the full revelation before him, which is contained in the Person and Work of the Lord, he had to watch the spiritual development of his converts, and declare the truth as they became able to receive it. The simpler teaching would itself raise questions, to which the deeper teaching would supply the answers. So had the Lord Himself commanded (Luke xii. 42; cf. Mt. vii. 6; Mk. iv. 21–25). Thus the teaching of S. Paul had the same object as his prayers (Eph. iii. 14–19). First must his converts be "strengthened with power through" God's "Spirit in the inward man," Christ must "dwell in" their "hearts through faith"; then, and not till then, "being rooted and grounded in love," would they "be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge."

(*b*) A difficulty arises, as we read *v.* 14. If the unregenerate man necessarily regards "the things of the Spirit of God" as foolishness, of what use can it be to preach them to him? Is it not as useless as to speak of colour to the blind, or of music to those who are without an ear for it? The answer lies in the twofold work of the Spirit. In 1 Cor. ii., S. Paul speaks mainly of His work in Christians,—in those in whom He personally dwells. But the Spirit acts also upon those outside the Church (ii. 4, 5; Jn. xvi. 8–11), and it is in dependence upon Him that the Christian preacher addresses "the natural man" with hope. Though the natural man cannot enter into the higher mysteries of the faith, he can by the Spirit be "convinced of sin, righteousness, and judgment," he can

see his need of redemption, and welcome the Saviour Who is held up before him. So he will be led on to faith and baptism, and thus to that indwelling of the Spirit, through which the higher mysteries will become plain to him.

(*c*) This passage affords an admirable example of the way in which the doctrine of the Blessed Trinity appears in Scripture. Cf. Introduction, pp. xxix–xxxi. That doctrine is never found in Scripture in the systematic form of the Athanasian Creed. God's revelation of Himself has ever a practical purpose. He reveals Himself to us, He enters into close relations with us, in order to redeem and perfect us. For this the Son came, for this the Spirit was given. But so close has God come to us, that something of the mystery of His Personal Being has of necessity been revealed. We study the Son in His Incarnate life, and we see God manifest in Him. We receive the Spirit, and we find Him a power absolutely Divine. We listen to the prayers and the teaching of the Lord, that we may learn of Him what sonship to God means; and to His promises as to the Spirit, that we may know what to ask and what to expect. All is strictly practical; and yet, in the very carrying out of God's practical purpose, we cannot but learn something of the hidden nature of God and of the relations, One to Another, of Father, Son, and Holy Ghost. Cf. Mt. xi. 27; Jn. v. 20; xiv. 16; xvi. 7, etc. The doctrine of the Trinity, it has been well said, is not so much heard, as overheard. Indeed, that doctrine has simply arisen from the Church's determination to be faithful to facts, and to the Lord's own words. It arises, not from speculation, but from experience. So it is in the passage before us. It is full of "proof texts." We see the Divinity of Christ in *v.* 8, the Personal Being and Divinity of the Holy Spirit in *vv.* 10, 11. The mind of the Father, S. Paul teaches, is open before Him, since He is as truly one with the Father, as our human spirits are one with ourselves. From the Father He proceeds, as the medium of revelation and inspiration to ourselves. So again, clear as is the personality of the Son and of the Spirit, there is no separation between the Three "Persons." The mind of Christ is in *v.* 16 assumed to be one with the mind of God Himself, while *vv.* 10 and 11 teach the same as to the mind of the Spirit. To have the mind of Christ, again, is, as the whole passage shews, the characteristic result of the Spirit's indwelling (cf. Rom. viii. 9, 10; 2 Cor. iii. 16–18). Yet S. Paul does not seem to be consciously teaching dogmatic theology; he is but explaining the method of his own teaching. What lies behind his words is his personal experience (and that of others) of the Spirit's work, and of the unity with the mind of Christ, which that Spirit had brought about. He knew e.g. that the Spirit searches the deep things of God, because the Spirit had revealed the deep things of God to himself. So it was, speaking generally, with the later Church. The great Church writers of the early centuries are very free from the desire to dogmatize as to the mysterious nature of God. They would have left it where Scripture leaves it. It was heretics, not the Church, who dogmatized. But the Church was obliged to act when heretics made statements, that were really inconsistent with the Lord's words, and her own spiritual experience. Her dogmatic decisions are not in intention additions to the

III. 1 And I, brethren, could not speak unto you as
unto spiritual, but as unto carnal, as unto babes in Christ.
2 I fed you with milk, not with meat; for ye were not yet able
3 *to bear it*: nay, not even now are ye able; for ye are yet
carnal: for whereas there is among you jealousy and strife,
are ye not carnal, and walk after the manner of men?
4 For when one saith, I am of Paul; and another, I am of
5 Apollos; are ye not men? What then is Apollos? and
what is Paul? Ministers through whom ye believed; and
6 each as the Lord gave to him. I planted, Apollos watered;

faith; they are rather denials, which heresy had made necessary, of positions inconsistent with it. Our Lord and the Apostles taught the doctrine implicitly; the Church, when the need arose, made explicit what was already contained in their teaching.

III. 1–9. S. Paul's preaching at Corinth and the true position of Christian teachers.

The subject of ii. 1–5 is resumed. The party-spirit of the Corinthians was a clear proof that the higher truths of the Gospel must at present be kept back from them. Thus S. Paul is led to speak of the true position of Christian teachers. The Corinthians were forgetting God's own activity on their behalf, and putting their teachers into a wrong position.

1. *as unto carnal.* The Corinthians had received the Spirit but had not yielded themselves to be transformed by Him. Thus they were as yet little removed from the condition of "the natural man" (ii. 14).

3. *are ye not carnal...manner of men?* The word here translated "carnal" is not quite the same as that in *v.* 1. It conveys perhaps an even stronger rebuke. The Corinthians were not only lacking in spiritual insight; they were carnal in conduct and character. To "walk after the manner of men" is to act as ordinary men act. Christian conduct must rise above this.

It should be noticed that S. Paul does not use the word "carnal" quite as we do. "The flesh," with him, stands for more than the body; it stands for man's nature as a whole, while he remains destitute of the Spirit of God. Jealousy and strife are thus just as much works of the flesh as drunkenness and impurity (cf. Gal. v. 19–21). It should be noticed also how very practical are S. Paul's tests of spirituality of mind. If we "have the mind of Christ," we must share His character. Spirituality of mind and party-spirit cannot exist together (cf. *v.* 4). So far from divisions among Christians being "a sign of life," they are a sign that true life is dying away. Compare the final note on i. 10–17.

5. *Ministers through whom ye believed.* God is the one object of faith; Christian teachers are but His servants, His instruments, to lead men to faith (cf. i. 13).

and each...gave to him, i.e. neither could effect anything of himself. The measure of success attained was

7 but God gave the increase. So then neither is he that
planteth anything, neither he that watereth; but God
8 that giveth the increase. Now he that planteth and he
that watereth are one: but each shall receive his own
9 reward according to his own labour. For we are God's
fellow-workers: ye are God's [1]husbandry, God's building.
10 According to the grace of God which was given unto me,
as a wise masterbuilder I laid a foundation; and another
buildeth thereon. But let each man take heed how he

[1] Gr. *tilled land.*

due to the Lord alone. By "The Lord" S. Paul almost always means the Risen and Ascended Christ.

6. For the early history of the Corinthian Church, see Ac. xviii. 1–xix. 1, and General Introduction, pp. xviii–xxii. "God" is the emphatic word in this verse; life and growth are from Him alone. The Greek tenses here used mark that while the work of S. Paul and Apollos came to an end, God's work went on.

8. *are one.* i.e. both are parts of one great system, through which God works; there can be no rivalry between them, nor ought they to cause division in the Church.

but each...labour. Christian teachers work as members of a body, but they will receive their reward as individuals. The reward will be proportioned to the labour undergone, not to the result attained. "Curam a te exigo, non curationem"—(Arvisinet). Cf. ix. 22. Possibly, S. Paul remembers the parable of the Pounds (Luke xix. 11–28). The word used for "labour" is a strong one; it means "toil." Such is the labour of the ministry (cf. xv. 58).

9. The word "God's" is in each case emphatic. It was just the activity of God that the Corinthians were forgetting. Thus they failed to recognise the true glory of their position. See note on xv. 10.

Two metaphors are used to describe the growth of the Church. (*a*) that of tilled land (R.V. margin). Cf. Is. lx. 21 and Jn. xv. 1 ff. "Husbandry" sums up *vv.* 6–9. (*b*) that of a building in course of construction. Cf. Eph. ii. 20–22. The former brings out the living character of the Church, and the object of God's work, —the bearing of fruit; the latter points to the glory and permanence of the Church itself, and prepares the way for the teaching of *vv.* 10–17.

III. 10–17. S. Paul takes up the second metaphor, and gives it a new application. Christ as preached is the one foundation of the Church. The thought is not quite clear. It seems to hover between that of Christ as the foundation of Christian teaching and that of Christ as the foundation of the Church. In either case, all must be built upon Him, and be worthy of Him. Let the Corinthians and their teachers remember this. The language of this section recalls that of Mal. ii. and iii.; cf. especially Mal. iii. 1–3; iv. 1.

10. *According to...given unto me.* i.e. in my commission to be an Apostle. Cf. xv. 10. S. Paul always regarded this as a wonderful example of God's undeserved favour (Eph. iii. 8; 1 Tim. i. 12–14).

let each man...thereon. The thought passes from S. Paul and Apollos to the Corinthians themselves,

11 buildeth thereon. For other foundation can no man lay
12 than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones,
13 wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [1]and the fire itself shall prove each man's work of
14 what sort it is. If any man's work shall abide which he
15 built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

[1] Or, *and each man's work, of what sort it is, the fire shall prove it.*

and their self-sufficient teachers (cf. *v.* 18; iv. 6 ff.). It is not enough for them to be active; they must be active in the right way.

11. *For other foundation... Jesus Christ.* This is the first warning. The foundation of the Church is already laid, in one aspect by God Himself, in another by S. Paul's own preaching. Jesus as the Christ—crucified, risen, glorified—is that foundation. There not merely ought not to be, there cannot be, any other. Whatever is not built upon Him is no part of "God's building." Teaching not based upon the revelation given in Him cannot be Christian teaching; and men formed by such teaching can be no true members of the Church.

12. *But if any man...stubble.* Here begins the second warning. Though the true foundation has been retained, the superstructure may not be worthy of it. The Church is the dwelling-place of God; it is a temple (*v.* 16), not a hovel. "Gold, silver, costly stones" are worthy materials; "wood, hay, stubble" are not.

13. *for the day...revealed in fire.* Cf. Mal. iv. 1; 2 Thess. i. 7, 8. "The day" is that of our Lord's return to judgment (i. 8); the fire of judgment will be the sign that it has come, and, as the Early Church taught, all must pass through that fire. That which is built of noble materials will alone be able to endure the ordeal. If we ask what it is that the fire will test, the best answer is "the members of the Church as formed by the teaching they have received." The Church is built of men, not of doctrines (1 Pet. ii. 4, 5), but to a great extent men are what the teaching they have received has made them. Whatever tests the one, tests also the other. So S. Paul looks forward to his converts being his "glorying" at the judgment-day (2 Cor. i. 14). They will be the proof of what his work has been (cf. Phil. ii. 16; 1 Th. ii. 19).

15. *he shall suffer loss.* i.e. the loss of his expected reward (2 Jn. 8).

he himself...through fire. The teacher, whose work perishes, himself escapes with difficulty from the conflagration. There can be no reference here to any purgatorial fire between death and judgment. S. Paul is not speaking either of the purification of character, or of the temporal punishment of sin; it is the testing of work that is in question. Bengel gives the thought well:—"As a shipwrecked merchant with loss of cargo and of profit is through the breakers brought safe to land."

16 Know ye not that ye are a [1]temple of God, and *that*
17 the Spirit of God dwelleth in you? If any man destroyeth the [1]temple of God, him shall God destroy; for the [1]temple of God is holy, [2]which *temple* ye are.

[1] Or, *sanctuary* [2] Or, *and such are ye*

16, 17. The third warning. It is possible not only to fail to build the Church, but even to mar and destroy it.

16. *Know ye not...dwelleth in you?* The temple is the dwelling-place of God (see Additional Note), and the indwelling of the Holy Spirit makes the Church His Temple (cf. vi. 19).

It is difficult in this verse to express the exact force of the Greek. The words, literally translated, are "Ye are a temple of God." S. Paul does not seem to mean either that the Corinthians by themselves make up the one temple of God, or that they constitute one temple among many. Unfortunately, the translation of the A.V. suggests the former, and that of the R.V. the latter. What he means is that the Corinthians, as part of the one temple, share its sanctity. Cf. note on i. 2.

17. If the Church is the temple of God, to injure it is sacrilege, and will meet with the punishment of sacrilege.

Thus S. Paul has warned the Corinthians against three dangers, dealt with respectively in *v.* 11, *vv.* 12–15, and *vv.* 16, 17. A few illustrations may make his meaning clearer. When, for instance, a preacher uses the pulpit simply to teach morality, without appealing to specially Christian motives or calling men to rely upon Christian grace, or when he uses it to forward his own social or political views, he falls under the first danger. His work may or may not have a value of its own, but it is not Christian work, for he is not building upon the one foundation. When, again, though basing his teaching upon the revelation given in our Lord, he makes a poor and unworthy use of that revelation,—when, for instance, he wastes the time of his hearers over abstruse points of controversy, instead of instructing them in the great doctrines of Christianity and the moral demands of our Lord,—he falls through the second danger. He is building unworthily on the one foundation, and nothing that can bear the testing fire is likely to come of his work. But when, so far from building worthily on the revelation given, he loosens men's hold upon it,—when he explains away its doctrines, and tries to bring our Lord's moral teaching into harmony with the practice of the world,—then, so far as his power goes, he is not only not building the Church, he is destroying it, and the stern words of *v.* 17 apply to him. S. Paul himself had to deal with all three types of teaching at Corinth. The Judaizing teaching, which had disturbed the churches of Galatia, was an example of the first type. It was based upon the Mosaic law and not upon Jesus Christ at all (Gal. v. 1–4, etc.). The foolish and frivolous discussions, against which S. Paul warned Timothy and Titus, were an example of the second type (1 Tim. i. 4; iv. 7, 8; Tit. iii. 9); these were probably common enough among the Corinthians

18 Let no man deceive himself. If any man thinketh that
he is wise among you in this [1]world, let him become a
19 fool, that he may become wise. For the wisdom of this
world is foolishness with God. For it is written, He that
20 taketh the wise in their craftiness: and again, The Lord
knoweth the reasonings of the wise, that they are vain.
21 Wherefore let no one glory in men. For all things are
22 yours; whether Paul, or Apollos, or Cephas, or the world,
or life, or death, or things present, or things to come; all
23 are yours; and ye are Christ's; and Christ is God's.

[1] Or, *age*

also. The third type we find illustrated by the teaching, which is presupposed in ch. vi. of this Epistle,—teaching which declared fornication a matter indifferent. Cf. especially vi. 9, 13 ff.

III. 18–23. A further warning against dependence upon the wisdom of the world, and human teachers who were thought to possess it. It was just this dependence that led to so much teaching being useless, if not even harmful.

18. *wise...in this world.* The pretentious philosophy of the world (i. 20–22; ii. 1) is contrasted with the true wisdom imparted by the Spirit, as He interprets the revelation given in Christ (ii. 6 ff.).

let him become...may become wise. i.e. let him come down from his pinnacle of conceit, that he may become really wise. Just as the first step towards holiness is to confess that we have none of our own, so the first step towards real wisdom is to confess the hollowness of the world's. No one is likely to surrender himself to the Spirit's teaching until he recognises his need of it.

19. *He that taketh...craftiness* (Job v. 13). This is the only direct quotation from the Book of Job found in the N.T. The words, as Edwards says, "bring into prominence the contrast between the weakness and cunning of men and the strong grasp of God." The boasted cleverness of men is the very net in which they are taken. Cf. Ps. v. 11 (Prayer Book Version).

20. *The Lord knoweth...they are vain* (Ps. xciv. 11, Greek Version). The Psalm has "the thoughts of men," not "the reasonings of the wise." But what is true of men generally is especially true of those who rely upon their own wisdom.

21. *all things are yours.* Contrast i. 12, iii. 4. So far from the Corinthians belonging to their human teachers, those teachers belonged to them. This was an additional reason against their priding themselves on their connection with S. Paul or with Apollos, or with any other man. Christian teachers are the servants of the Church, not its masters, or party-leaders.

22. *life or death.* Cf. Rom. viii. 38, where, as here, life and death are almost personified.

23. *and ye are Christ's.* i.e. His, and no one else's. To say "I am Paul's man" was to forget the true

Master. All things are ours, only if we are Christ's. See below.

and Christ is God's. The principle of subordination extends even to the Lord, and so does the principle of mastery by willing surrender. He has all, because He is content to belong to the Father (cf. Jn. xiv. 28; 1 Cor. xi. 3), and we have all, while we are content to belong to Him.

Two questions arise here:—

(*a*) In what sense is our Lord subordinate to the Father? He is so, firstly, as man. Man is the creature and the servant of God (Phil. ii. 7), and our Lord, in taking on Himself man's nature, took on Himself man's subordination also. This is the explanation of the Latin Fathers. But our Lord is subordinate to the Father in His eternal being also. For the Father is the "fount of Godhead," and the Divinity of our Lord is eternally communicated by the Father, and dependent upon Him. This is the explanation of the Greek Fathers. Such distinctions, however, belong to later theology, and are not explicitly drawn by S. Paul. When he speaks of "Christ," he speaks of the One Person of the Incarnate and Glorified Lord. He, in the unity of His Person, belongs to the Father, and serves Him.

(*b*) What does S. Paul mean by his bold statement that all things are ours? Similar language was used by the Stoics; all things, they said, belong to the wise man. But S. Paul's thought is deeper. Man was created to have dominion over the works of God's hands (Ps. viii. 6), and the seed of Abraham was to be lord of the world (Rom. iv. 13). Both these promises find their fulfilment in the Lord Himself (Heb. ii. 6–9; Gal. iii. 16), Who has Himself by His exaltation to the throne of God fulfilled the destiny of man (cf. Phil. ii. 9–11). But the position which He has won, He has not won for Himself alone: all His members share it with Him. The more closely the Christian identifies himself with the Lord, the more he lives for Him only, the more he finds himself the lord of all things. If "to them that love God all things work together for good," all things are the servants of those that love God (Rom. viii. 28). If a mountain is really in the way of our accomplishing the purpose of God, we may call upon it to be removed, and cast into the midst of the sea. And the future is more glorious still. We are "heirs of God, and joint-heirs with Christ." One day the creation will be delivered from all that mars it, and the sons of God will be manifested in their full glory as its possessors (Rom. viii. 16–25). Thus to those who are indeed "Christ's" (*v.* 23), S. Paul's words are no exaggeration, for all that is His is theirs. Paul and Apollos and Cephas are theirs; they serve their Master in serving the Church. The world as it is, and as it will be, life and death, things present and things to come, all are the servants of Christ and therefore the servants of His people. The Stoic sought to be a king, by becoming sufficient for himself. The Christian does not think of isolating himself; he merges his life in his Master's, and as he does so, finds that all things rejoice to do him service.

Additional note on III. 16.

The Church the Temple of God.

The thought of the Church as the temple of God is one which lies at the heart of Christianity. The primary meaning of the word "temple" is not a place for God's worship, but for God's residence; a temple is the palace of the god, whose temple it is. Thus heaven is God's temple (Ps. xi. 4), and when His people build Him a temple on earth, it is that He may permanently dwell among them (1 Kgs viii. 10–13; Ps. cxxxii. 1–8). God's house is of course a "house of prayer," just as the palace of an earthly king is the place where requests are made to him, but that is a secondary thought, not the primary one. Thus it was that the Jews looked upon their temple as a security for their national existence (Jer. vii. 4, 12–14); they could not perish while Jehovah was among them, nor could Jehovah fail to be among them, while His temple still stood. But then, as the character of God came to be better understood, two things also came to be recognised. On the one hand, He could not really be thought of as confined to a material building (Is. lxvi. 1, 2); on the other hand, He could not be among His people, unless their conduct was in harmony with His will. So our Lord said to the Jews, "Your house is left unto you" (Mt. xxiii. 39, R.V. margin); it was their house left to their guardianship, and God's house no longer. So also at the death of the Lord, the veil that shrouded God's presence was rent in twain (Mt. xxvi. 51); there was no longer in the Temple a Divine presence to be veiled. And so, once more, our Lord taught that the true temple of God was His own body (Jn. ii. 19); the Jews would doom their own temple to destruction by crucifying the Lord. "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and therefore the body of the Lord is the abiding temple of God. God dwells among man, by dwelling in Him. And from this it at once follows that the Church is the temple of God. The Church itself is "the body of Christ" (Col. i. 18); "in one spirit were we all baptized into one body" (1 Cor. xii. 13); and through our union with the body of Christ, which is God's temple, we are ourselves members of that temple, and sharers in the Divine Spirit which dwells in it. Thus the union of God with man becomes at last a reality (compare Lev. xxvi. 11, 12 and Ez. xxxvii. 26, 27 with 2 Cor. vi. 16 and Rev. xxi. 3). We may indeed speak of a material building as "the house of God,"—our use of O.T. Psalms in prayer and praise makes it natural to do so; but such language is not found in the N. T.; there the house of God is the universal Church itself. Cf. 1 Tim. iii. 15.

Thus, in one aspect, the temple of God is already perfect, for it is the glorified humanity of Jesus Christ. In another aspect, however, it is a temple gradually built up through the ages, every Christian being a fresh stone. Only gradually are men brought into union with Christ's glorified humanity, and perfected by that union. In the second case the relation of our Lord to the building may be expressed in two ways. He may (*a*) be regarded as the foundation, which marks out the whole plan of the building, and upon which the whole building rests. Again (*b*) He may be regarded

IV. 1 Let a man so account of us, as of ministers of
2 Christ, and stewards of the mysteries of God. Here,
moreover, it is required in stewards, that a man be found
3 faithful. But with me it is a very small thing that I
should be [1]judged of you, or of man's [2]judgement: yea, I

[1] Or, *examined* [2] Gr. *day*.

as the "corner-stone," which gives to the building its stability and unity. This application of Ps. cxviii. 22 took a deep hold upon the mind of the Church. Our Lord's own teaching in Mt. xxi. 42 is reproduced in Ac. iv. 11, Eph. ii. 20, and 1 Pet. ii. 7. In this case, it will be natural to regard the faithful remnant of Israel, who believed in Jesus as the Christ, as the foundation of the reconstituted Church (Mt. xvi. 18; Eph. ii. 20; Rev. xxi. 14). In Is. xxviii. 16 the thought of the foundation is combined with that of the corner-stone, as if the two were identical. For the working out of the thought, see Eph. ii. 19–22 and 1 Pet. ii. 4–7.

IV. 1–5. The true position of Christian teachers.

1. *so account of us.* S. Paul is not here speaking of the Christian ministry as such, but of Christian teachers. Thus, on the one hand, his words cannot be regarded as a complete account of the functions of the Christian ministry, nor, on the other hand, are they applicable to every member of that ministry. It seems probable from 1 Tim. v. 17, that there were presbyters who did not teach. These could not be described as "stewards of the mysteries of God."

ministers ..... mysteries of God. Two truths that the Corinthians were forgetting. Christian teachers are "ministers," or servants, while the Corinthians were regarding them as masters. Cf. iii. 5–9. Again, they are stewards of God's mysteries, not originators of a teaching of their own. The word "stewards" is explained by Luke xii. 42, 43. There also the Christian steward is spoken of as a servant. But the title of "steward" is nevertheless an honourable one. The steward was a superior slave, left in charge of the household; much was entrusted to his fidelity and good management. Cf. Mt. xxiv. 45–51; 1 Pet. iv. 10. The "mysteries of God" are the truths of the Gospel (see note on ii. 1); S. Paul's usage of the word is against there being any reference to the sacraments. It is the truths of the Gospel, which God's steward has to distribute to the subordinate members of His household.

2. *Here, moreover.* The words should perhaps be rather translated, "Such being the case, it remains that it is required," etc. Nothing beyond faithfulness is to be asked of a steward. "Excellency of speech or of wisdom" (ii. 1) is not to be expected.

3. Note the alternative translations of the R.V. margin. The Greek word here used for "judge" means rather to "examine with a view to judging." Again the words translated "man's judgement" literally mean "man's day." As "the day of the Lord" is the day of God's judg-

4 [1]judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that
5 [2]judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

[1] Or, *examine*

[2] Or, *examineth*

ment, so "the day of man" is the day of his.

4. *I know nothing against myself.* Cf. Job xxvii. 6, which S. Paul may have in mind.

not hereby justified. i.e. my final acquittal has not yet been pronounced. The case is still pending.

he that judgeth...the Lord. i.e. the Lord Jesus Christ. When our Lord's "day" is contrasted with a man's day, His Divinity is presupposed.

5. *hidden things...of the hearts.* The "hidden things of darkness" are the facts as to men's conduct, which are unknown or forgotten; the "counsels of the hearts" are the hidden purposes and motives; both must be made plain before a just verdict can be given.

from God. The last word is emphatic. The true praise can only come from God, and when all has been made known.

Three judgments have been here mentioned;—the judgment which others pass upon us, the judgment which we pass upon ourselves, and the judgment which the Lord passes and will pass when He returns. The first is to be but very little regarded; to others the facts are not known, and the inner motives are hidden. The second, the judgment of conscience, is more important, but it is not final, for there are facts about our conduct hidden even from ourselves. A clear conscience is a great ground for hope, but it is no more (cf. 2 Cor. i. 12; Heb. xiii. 18). Only the judgment of the Lord can be final (1 Jn. iii. 20, 21; cf. 2 Cor. v. 9; Gal. i. 10). S. Paul, however, did not altogether despise the judgment even of other men (2 Cor. iv. 2); disapproval of their teacher would be a spiritual hindrance to them.

S. Paul's words as to the clearness of his conscience are remarkable. He is speaking here of his conduct as God's minister and steward, but in Ac. xxiii. 1, he speaks just as emphatically of the innocence of his life as a whole. His confessions of personal sin and unworthiness seem always to refer solely to his life before his conversion (cf. e.g. ch. xv. 9; 1 Tim. i. 12–16). The explanation may lie partly in the fact that the early Christians were less introspective than ourselves, and took a healthier view of the Christian life. But the explanation lies far more in the fact, that in S. Paul's experience the Spirit did give a real victory over personal sin. It ought ever to be so. The true state for the Christian is one of continual self-surrender to the dictates of the indwelling Spirit, and of continual victory over the lower nature in consequence (Rom. viii. 1–5; Gal. v. 16). When life is filled with God-inspired activity, there is no place for yielding to the lower nature. The Christian never encounters a temptation which he is unable to resist. Cf. x. 13, 14 and the note there.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other. 7 For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why 8 dost thou glory, as if thou hadst not received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we

IV. 6–13. A DIRECT ATTACK UPON THE PRIDE OF THE CORINTHIANS.

S. Paul has taught the true nature of the Gospel, the true method of preaching it, and the true position of the Christian teacher. Now he proceeds to a direct attack upon the pride of the Corinthians, and in a passage full of irony and pathos forces them to recognise the contrast between themselves and him. No doubt the tone of the letter sent by the Corinthians (vii. 1) had shewn how puffed up they were.

6. *these things ... for your sakes.* In speaking of himself and Apollos, S. Paul has had other Corinthian teachers in mind, whom he has not named. But we must not infer from this that there is no reference to real parties in i. 12. The "Christ party" reappears in the Second Epistle to the Corinthians (see especially 2 Cor. x. 7), and it is plain from i. 13–17 that there was a real party calling itself by the name of Paul.

to go beyond ... written. i.e. either (i) to go beyond the general teaching of Scripture, or (ii) in a general sense, to "talk without book." The former explanation is possible, as S. Paul would regard the O.T. teaching as to the messengers of God as applicable to Christian teachers. The Christian teacher, like the O.T. prophet, is a "man of God" (cf. 1 Tim. vi. 11). But the latter explanation seems to suit the context better. "Not beyond the things which are written" may have been a proverbial expression.

puffed up ... against the other. Men often pride themselves upon adherence to one teacher rather than to another.

7. S. Paul reminds his converts of three facts destructive of pride:— (i) It is God Who makes one man to differ from another. Cf. xii. 4–11. (ii) No one is the source of his own gifts. They are simply from God. (iii) It is absurd to pride oneself upon what is simply the gift of another.

8. *Already ... without us.* The words are strongly ironical on S. Paul's lips, though they may be quoted from the letter of the Corinthians. Perfect satisfaction, a share in the glory and royalty of the Lord, is indeed what He has promised. Cf. Mt. v. 3–6; xix. 28, 29. But such blessings He promised to the poor in spirit, to the meek, to those who hunger and thirst after righteousness, to those who make the sacrifices which He demands. The Corinthians seemed to think that all this was

9 also might reign with you. For, I think, God hath set
forth us the apostles last of all, as men doomed to death:
for we are made a spectacle unto the world, [1]and to
10 angels, and to men. We are fools for Christ's sake, but ye
are wise in Christ; we are weak, but ye are strong; ye
11 have glory, but we have dishonour. Even unto this present
hour we both hunger, and thirst, and are naked, and are
12 buffeted, and have no certain dwellingplace; and we toil,
working with our own hands: being reviled, we bless;
13 being persecuted, we endure; being defamed, we intreat:

[1] Or, *both to angels and men*

already theirs at the beginning of their Christian life, and without any sacrifice or discipline at all. Cf. 1 Kgs xx. 11.

yea and I would...reign with you. The final glory and joy are for the whole body of Christ; one member cannot enjoy it apart from the rest. If the kingdom had already come for the Corinthians, it would have come for the Apostles; the former could not enjoy it "without" the latter. Cf. Heb. xi. 40.

9. An explanation of the longing just expressed. Far indeed are the Apostles from reigning. Rather they are like the condemned criminals thrown to the wild beasts, the last spectacle of the gladiatorial shows. The world, i.e. both angels and men, are spectators of their sufferings. S. Paul thinks of the eyes of the universe as fixed upon the Church's struggle. Cf. Eph. iii. 10.

10. S. Paul will shame the Corinthians out of their self-complacency, by shewing the contrast between them and the Apostles. And there may be a further point. The Apostles are what God means the members of the Church to be, while the Corinthians are not. The words used recall i. 26–ii. 5. The very condition, upon which the Corinthians pride themselves, is a proof of their unfaithfulness (cf. Rev. iii. 17). To faithful Christians the present cannot be a time of triumph.

wise in Christ. Such is their Christianity, that no reproach of folly is brought against them. The words "wise," "strong" and "glory" are perhaps quoted from the boastful letter of the Corinthians. Cf. Introduction, p. xxii.

11–13. S. Paul writes from Ephesus, and his sufferings there were very severe. Cf. xv. 19, 30–32, and the passionate language of 2 Cor. xi. 21–33. S. Paul ever speaks of his sufferings with perfect naturalness, and lets us see how keenly he felt the indignities, which he was called to bear.

13. *intreat.* i.e. beseech men to return to better feelings. The continued effort to do good to our enemies is a higher thing even than endurance. S. Paul contrasts not only the sufferings of the Apostles with the ease and reputation of the Corinthians, but the humility and love with which those sufferings were borne with the pride and bitter feelings of the Corinthians one towards another.

we are made as the [1]filth of the world, the offscouring of all things, even until now.

14 I write not these things to shame you, but to admonish
15 you as my beloved children. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the

[1] Or, *refuse*

filth...of all things. Cf. Lam. iii. 45, which S. Paul may have in mind. There may be an allusion to the Athenian custom of sacrificing criminals as piacular offerings to the gods in time of calamity. Cf. Prov. xxi. 18, where the Septuagint Version uses the former of S. Paul's words here. In that case the thought may be, that not only are the Apostles despised, but their lives are sacrificed to save the world. But the custom would have ceased long before S. Paul's time, and the allusion seems too far-fetched for a passage so full of emotion as this one.

In the preceding passage, S. Paul does not seem to have had any part of our Lord's teaching specially in mind, and yet that teaching is recalled to us again and again. For our Lord states the true position of His followers as S. Paul does. The great promise of Mt. xvi. 18, 19 is followed at once by the warning, "If any man would come after Me, let him deny himself, and take up his cross and follow Me. For whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it" (Mt. xvi. 24, 25). It was the condemned criminal who bore the cross, and this is the very figure of which S. Paul makes use in *v.* 9. Again, *vv.* 8–13 reproduce the thoughts of Luke vi. 20–26. Such coincidences do not seem due to conscious reminiscence; it is simply that the mind of the Spirit is the same, whether in the Master, or in the disciple. The truth, that the sign of union with Christ is the reproduction, and not the avoidance, of His earthly experience, is one which ever needs emphasising afresh.

IV. 14–21. S. PAUL THE FATHER OF THE CORINTHIAN CONVERTS. THE ACTION WHICH HE CONTEMPLATES IN THE FUTURE.

14. *I write not these things to shame you.* The sudden change of tone is characteristic of S. Paul. Cf. Gal. iv. 19, 20.

15. *ten thousand tutors.* A hint that the Corinthians had far too many teachers.

in Christ Jesus...through the gospel. S. Paul was the spiritual father of the Corinthians, but not by his own power. The work was done "through the Gospel" as the instrument (Jam. i. 18; 1 Pet. i. 23); and "in Christ Jesus" as the source of the new life, and the element in which it was lived. The verse implies that little or nothing of the work of evangelisation at Corinth had been done by the teachers who followed S. Paul. Apollos was a help to those who had already believed (Ac. xviii. 27, 28), and the Judaizing teachers seem as a rule to have done little more than attempt to draw to their own views the converts of other teachers.

16 gospel. I beseech you therefore, be ye imitators of me.
17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I
18 teach everywhere in every church. Now some are puffed
19 up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the
20 word of them which are puffed up, but the power. For
21 the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

16. A father naturally expects his children to follow in his steps.

17. If the Corinthians are to follow their father, they need reminding of his ways. It was a reproach to the Corinthians that such reminding had become necessary. What those ways were S. Paul has told us in the preceding portion of the Epistle, especially in iv. 9–13. Humility and self-sacrifice were the chief characteristics of his life. If S. Paul's words in this and similar passages seem lacking in humility, it must be remembered that a missionary must of necessity shew the meaning of the Christian life by his own practice. That life cannot be regarded as already known, nor can mere words describe it. Cf. xi. 1. The Lord is the great example, but it is the lives of the saints that bring home His life to men. Cf. Phil. iii. 17; 1 Th. i. 6.

have I sent unto you Timothy. Cf. xvi. 10; Ac. xix. 22. The former passage makes it clear that Timothy was not to go with the Epistle to Corinth. He was apparently to reach Corinth by the land route through Macedonia, while the Epistle would go by sea. The Corinthians are described as "beloved children" (*v.* 14), Timothy as a "beloved and faithful child." The faithfulness of the latter will be an example to the former.

18. Cf. 2 Cor. x. 9, 10. It seems to have been thought that S. Paul did not dare to come. Cf. also 2 Cor. i. 15–17.

19. *I will know.* i.e. I will take account of. The pretentious philosophy of your self-satisfied teachers will be of no account; the Divine power will be everything. Cf. ii. 4 (note).

21. *a spirit of meekness.* This perhaps means more than a disposition of meekness. S. Paul reminds us that meekness is one of the results of the indwelling of the Spirit of God. Cf. 2 Cor. iv. 13; Eph. i. 17. This verse perhaps takes up the thought of *v.* 15. The tutor comes with the rod, the father in love.

We find in *v.* 20 one of those great principles to which S. Paul so often appeals. Others are found in vii. 19 and xiv. 33. The kingdom of God has ever rested upon the power of its King. The kingdom of God is the sphere in which God Himself rules, protects and blesses. It was this kingdom, which our Lord brought, and the presence in Him of a Divine power, the power of the Spirit, at work among men, was the sign that He had brought it (Luk. xi. 20; cf. Luk. v. 17, etc.). But this Divine power was not exer-

cised by the Lord alone; even during His earthly life, He gave a share of it to His Apostles (Luk. ix. 1), and before His Ascension, He promised it as the abiding possession of the Church (Luk. xxiv. 49). It is on this power, the power of the Spirit, that the Church ever depends. Its manifestations may be very different, one from another (cf. xii. 7–11), but the power itself is one. If then we ask, whether S. Paul speaks in *v.* 19 of miraculous power or not, the answer must be that he is not thinking of miracles as such, though miracles may be one manifestation of the power. He is speaking of the presence of the Holy Ghost given both to the Church as a whole, and to each of her faithful members for the special work which he is called to do. The Corinthian teachers, of whom S. Paul has spoken, might have great natural powers of attracting men, but their activity had nothing supernatural about it, and so did nothing to raise men above the level of nature. S. Paul, on the other hand, might be destitute of their powers of attraction, but in his activity there was a Divine power at work, whether he were evangelising the heathen, or teaching the Church, or exercising discipline over her unworthy members. If miracle were necessary, it would not be absent; in any case, the Divine power that was at work would prove adequate to any need which could arise, and those who had derided S. Paul might well shrink from contact with it. Cf. 2 Tim. i. 7. On the kingdom of God, see Additional Note on vi. 10.

Second section of the Epistle. Chs. V.–X.

Moral Questions.

This section includes:

(i) S. Paul's denunciation of gross sins tolerated by the Corinthian church, chs. v. and vi. (ii) A discussion of various moral problems upon which his opinion seems to have been asked, chs. vii.–x.

The case of incest, ch. v.

The low moral standard of the first Gentile converts was one of the great difficulties of the early Church. Low as the actual practice of the Jews might be, the Mosaic law held up a moral ideal, which rose far above that of the Gentile nations. Among the latter, fornication was scarcely regarded as morally blameworthy, while the very vilest immoralities were at least tolerated. When, therefore, Gentiles were freely admitted into the Church, without the obligation of obedience to the Mosaic law being imposed upon them, there was a serious danger that the moral standard of the Church might fall below that of the Jews. This danger was dealt with in two ways. In the first place, a warning against fornication was inserted among the disciplinary arrangements for Gentile Christians made at the Conference of Jerusalem (Ac. xv. 29); and, in the second place, S. Paul himself points out again and again, especially in this Epistle, the utter inconsistency of impurity with the spiritual position of the Christian (see below on vi. 12–20). In the case, however, with which the Apostle has to deal in ch. v., he is in no difficulty; the sin which he condemns was condemned even by the heathen themselves.

V. 1 It is actually reported that there is fornication among you, and such fornication as is not even among the 2 Gentiles, that one *of you* hath his father's wife. And [1]ye are puffed up, and [2]did not rather mourn, that he that had done this deed might be taken away from among you. 3 For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that 4 hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power

[1] Or, *are ye puffed up?* [2] Or, *did ye not rather mourn,...you?*

V. 1. *hath his father's wife.* The strength of S. Paul's language seems to imply that the father was still living, though he may have been separated from his wife. Such incest was forbidden to the Jews upon pain of death. Cf. Am. ii. 7. Nothing is here said as to the guilt of the woman: evidently she was not a Christian. Cf. *v.* 12.

2. *ye are puffed up ... mourn.* The word "ye" is emphatic. "You—of all churches in the world—are puffed up." Cf. iv. 8, 19. S. Paul would have had them "mourn" as for the dead over the incestuous member of their church, and over the degradation of that church by his conduct. Cf. 2 Cor. xii. 21.

that he...away from among you. A true grief would have issued in the removal of the offender from the Christian body (*v.* 13). That is the value of grief,—that it stirs us to action. Excommunication can only have its full effect, when it is felt to proceed from the outraged corporate conscience of the Church.

3. *I verily...present in spirit.* Cf. 2 Kgs v. 26; Col. ii. 5. The meaning is more than that S. Paul's thoughts are with the Church. The "spirit" of a Christian is not confined as his body is. He is one with all other Christians in the body of Christ, and this unity is a practical reality, though it transcends our thought. Cf. *v.* 4.

4. The arrangement of the clauses is uncertain, though the general meaning is clear. It is perhaps best to connect the words "in the name of our Lord Jesus" with the words "to deliver such a one unto Satan," and to regard them as part of the actual form of words, which would be used in pronouncing the judgment. In this case, the intervening clauses will form a parenthesis.

ye being gathered together...our Lord Jesus. S. Paul has already passed judgment by his Apostolic authority, but he calls upon the Corinthian church to associate itself with, and carry out his sentence. Cf. Ac. xv. 22, 23 and 2 Cor. ii. 6. But the action of S. Paul and the Church is not simply their own; it is "in the name of our Lord Jesus." By His authority and with His power will the sentence be pronounced. Cf. Mt. xviii. 18–20, where we find our Lord authorizing the Church to act in His name. See fuller note at the end of this chapter.

5 of our Lord Jesus, to deliver such a one unto Satan for
the destruction of the flesh, that the spirit may be saved
6 in the day of the Lord [1]Jesus. Your glorying is not good.

[1] Some ancient authorities omit *Jesus*.

5. *to deliver...day of the Lord Jesus.* Strange as these words may sound, they are entirely consistent with the Biblical view of the character and activity of Satan. Modern Christians tend to think of Satan in one of two ways. He is regarded either as a personification of evil; or as a living person, practically omniscient and omnipresent, and almost exempt from the rule of God. In Scripture, on the contrary, Satan, when he appears, is regarded as having a real function in the fulfilment of the Divine purpose. Hostile to God and man as he may be, his very hostility is useful in the testing and training of man. His power and knowledge are strictly limited, as are those of all created beings, and nothing is permitted to him but what can be overruled for good to those who love God. This comes out most plainly in the Book of Job. There Job is given over to Satan, to be tested by severe temporal suffering (Job ii. 6). The action of Satan is malicious, but God has a wise purpose in permitting it. The thought in Luk. xxii. 31 seems to be exactly the same, there being probably a tacit reference to Job's experience. And not only so; suffering generally seems to be regarded in the N.T. in a similar way. On the one hand, the action of the personal power of evil is seen in it (Luk. xiii. 16; 2 Cor. xii. 7), and Satan is even said to have "the power of death" (Heb. ii. 14); on the other hand, suffering serves God's wise purposes (Jn. ix. 3), and we are to see in it God's chastening hand (Heb. xii. 7). But in the N.T. another thought appears. "To this end was the Son of God manifested, that He might destroy the works of the devil" (1 Jn. iii. 8), and our Lord does this not only by delivering men from sin, but also by delivering them from the suffering which Satan's malice has produced (Ac. x. 38). For those who enter the Church of Christ, and live in union with Him, Satan is bound (Rev. xx. 2); to be "translated into the kingdom of the Son" is to be "delivered out of the power of darkness" (Col. i. 13), and for the Church, Satan is a beaten foe. Cf. Luk. xi. 20–22. From this point of view, S. Paul's words present no difficulty. The Corinthians are to "put away the wicked man from among" themselves (*v.* 13), to solemnly sever him from the communion of the faithful so that he is once more "as the Gentile" (Mt. xviii. 17). Thus he will pass back once more to that sphere where the power of Satan is comparatively unchecked, and Satan, S. Paul is sure, will make use of his opportunity. The man will die,—"destruction of the flesh" cannot

Know ye not that a little leaven leaveneth the whole
7 lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also

well mean less than this,—but that is not all. This awful judgment may be overruled by God to the saving of the man's soul "in the day of the Lord Jesus." It is the one hope left. Cf. xi. 30–32; Ac. v. 1–11. In the former passage, the teaching is the same as here. "Not a few sleep,"—death has been the punishment for the profanation of the Eucharist,—but nevertheless "when we are judged, we are chastened of the Lord, that we may not be condemned with the world." There is a purpose of love behind. Cf. R. Browning, *The Ring and the Book*, The Pope, ll. 2117–2129.

For the main criminal I have no hope
Except in such a suddenness of fate.
I stood at Naples once, a night so dark
I could have scarce conjectured there was earth
Anywhere, sky or sea or world at all:
But the night's black was burst through by a blaze—
Thunder struck blow on blow, earth groaned and bore,
Through her whole length of mountain visible:
There lay the city thick and plain with spires,
And, like a ghost disshrouded, white the sea.
So may the truth be flashed out by one blow,
And Guido see, one instant, and be saved.
Else I avert my face.

On the action of both God and Satan in human suffering, cf. 1 Sam. xvi. 14 and Rev. ix. (comparing *v.* 1 with *v.* 11, and *vv.* 13 and 14 with *v.* 17). In the latter passage, the thought is set forth in a symbolic form. It should be noticed, in conclusion, that what is to be destroyed is "the flesh," not "the body." "The flesh" expresses the material aspect of the body exclusively. "The body" itself is to be raised up. Compare the teaching of vi. 12–20 and xv. 35–50.

6. *a little leaven ... lump.* A reason why the "glorying" of the Corinthians is not good. In face of this case of incest, they could not have gloried, had they remembered the corporate character of the Church, and that the sin of one, if tolerated, affects the whole body. Leaven is a symbol of what is evil, as always in Scripture, except in Mt. xiii. 33 and Luk. xiii. 21.

7. *Purge out ... a new lump.* An allusion to the putting away of all leaven from a Jewish house, before the Passover (cf. Ex. xii. 15). Here "the old leaven" is the evil of the old corrupt heathen life, and the "new lump" of dough the Church in her new regenerate life. Cf. Eph. iv. 22–24 and Col. iii. 10.

even as ye are unleavened. i.e. by your position as members of Christ. The Church is spoken of, as she is in the Divine idea and purpose. Cf. the language in which the Corinthians are described in i. 2. Holiness is of necessity a characteristic of the Church, since the Church is the body of Christ. But the Church as a whole, and each member in particular, are to become actually what they already are ideally. The other great "notes" of the Church,—

8 hath been sacrificed, *even* Christ: wherefore let us [1]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no company with

[1] Gr. *keep festival.*

unity, catholicity, and apostolicity,—are, like holiness, ideal rather than actual characteristics of her, as she now is. But all alike might be realised, and ought to be. The new Jerusalem of Rev. xxi. is an ideal, for whose practical realisation in the Catholic Church we are ever to strive, and to which we are ever to approximate.

For our passover ... Christ. A fresh reason for purging out the old leaven. We, as well as the Jews, must keep a Passover feast. The thought of Christ as the true Paschal Lamb appears in Jn. xix. 36. His Blood, His Life yielded for and imparted to men, is the means of the Christian salvation, as the blood of the Paschal Lamb was of the salvation from the greatest of the plagues of Egypt (Ex. xii. 13). If, as seems most probable, our Lord's death took place upon the fourteenth day of the month Nisan, the Paschal lambs would have been slain while our Lord was on the Cross.

8. *wherefore let us keep the feast.* S. Paul, as Prof. Milligan says, speaks of the whole Christian life. "Because the Lamb slain for believers is, not once a year only but for ever, in the presence of the Father, the Christian life also is not confined to stated seasons, but goes on from year to year, from day to day, from hour to hour. Over the whole of it a festival light is thrown. The Christian passover never ends." To explain S. Paul's words in this way seems better than to suppose that he refers primarily either (i) to the Eucharist, or (ii) to the Easter festival, which was drawing near when he wrote.

malice and wickedness. Both are general words for evil, the former perhaps referring to evil as it is in itself, the latter to evil as it is in its relation to others. No doubt the special sin of incest is in S. Paul's mind, but his words have a wider application. The Church must purge herself of all evil, if her true life is to be what it should be.

sincerity and truth. The distinction in meaning between these two words seems well expressed by Edwards. Sincerity, he says, is "the harmony of our words and actions with our convictions," truth "the harmony of all these with reality." The conduct of anybody may be sincere, but the conduct of Christians alone can be true, since they only know the spiritual realities with which all thought and action must be harmonised.

9. *in my epistle.* i.e. in an earlier Epistle written to the Corinthians, and now lost to us. The arrangement of paragraphs in the R.V. makes S. Paul begin a new paragraph at this point. This seems to be an error, since the last clause of *v.* 13 shews that the case of incest has been in his mind all through. He is pointing out that this toleration of the grossest evil is all the more heinous, since he had expressly forbidden the

10 fornicators; [1]not altogether with the fornicators of this
world, or with the covetous and extortioners, or with
idolaters; for then must ye needs go out of the world:
11 but [2]now I write unto you not to keep company, if any
man that is named a brother be a fornicator, or covetous, or
an idolater, or a reviler, or a drunkard, or an extortioner;
12 with such a one no, not to eat. For what have I to do
with judging them that are without? Do not ye judge
13 them that are within, whereas them that are without God
judgeth? Put away the wicked man from among your-
selves.

[1] Or, *not at all* meaning *the fornicators &c.* [2] Or, *as it is, I wrote*

Corinthians to tolerate even fornicators in the Church.

11. The translation of the R.V. margin seems the better,—"as it is, I wrote unto you." S. Paul points out the true meaning of the words, which he had previously used. No member of the Church must have anything to do with those who, bearing the Christian name, are yet guilty of gross sin. The stern view that the Apostle takes of "covetousness" and of "abusive language," of which we often think so lightly, is remarkable.

12. *them that are without.* i.e. non-Christians. Cf. Col. iv. 5; 1 Th. iv. 12. These words are added to shew that S. Paul could not have meant to forbid any intercourse with the heathen. This would have involved unfaithfulness to an important principle, which the next clause enunciates. The Church is to exercise discipline over those who are by their own choice her members, but over no others.

Do not ye judge. S. Paul's thought passes from his own action to that of the Corinthian church (cf. *vv.* 3 and 4). The whole body must exercise judgment, and must exercise it with the same limitation as that with which S. Paul exercises it.

13. *Put away...yourselves.* An abrupt, urgent command, couched in the words of Deut. xxii. 21. There also the words are used of the unchaste. Cf. *v.* 2.

The foregoing chapter gives the most important N.T. example of excommunication. Other instances are found in 1 Tim. i. 20 and Tit. iii. 10 (in both of which cases the excommunication is for heretical teaching), while examples of somewhat less stringent methods are found in 2 Th. iii. 6–15 and 2 Jn. 10, 11. Again, in 2 Cor. ii. 5–11, we have an example of the restoration to the Church of one upon whom stringent discipline had been exercised[1]. That the Church must have the power, to expel from

[1] The offender spoken of in 2 Cor. ii. 5–11 cannot be the same as the offender of 1 Cor. v. for the following reasons. (i) The punishment of the latter was to be death. See note on *v.* 5. (ii) It seems clear on many grounds that S. Paul sent a letter to Corinth, which has been lost, be-

her fellowship those who wilfully set at nought her principles, follows from the very nature of the Church. The Church is a spiritual society, the earthly embodiment of the kingdom of God, a society with definite laws and a definite purpose of her own, and charged with a definite truth to be taught and handed on. Her gates stand ever open (Rev. xxi. 13, 25) to all, however ignorant and sinful, who will but repent and believe the Gospel. But the wider her welcome, the greater the need for the careful exercise of discipline over her members. She cannot fulfil the Divine purpose for her, if she tolerates either conduct or teaching in her members, which wilfully and persistently sets at nought the very ends which she exists to serve. So the words of the Lord in Mt. xviii. 15–18 anticipate that His Church will exercise the power of excommunication, as the Jewish Church had done (cf. Ezr. x. 8; Luk. vi. 22; Jn. ix. 22, etc.). Thus far the action of the Church, in dealing with her unworthy members, is parallel to the action of other societies in dealing with theirs. But exclusion from the Church is a far more terrible penalty than exclusion from any other society can be. For the Church is the Body of Christ; Christ and His Church are one; and therefore under normal conditions to be excluded from the Church is to be excluded from Christ Himself. No doubt, the powers of the Church may be used mistakenly and even unfaithfully (cf. 3 Jn. 10); no doubt also, the miserable divisions of the Church of Christ greatly complicate the whole question; but nevertheless, as this passage shews, when the Church acts as she ought to act, she acts "in the name of our Lord Jesus," and exercises her discipline by His authority, and "with the power of our Lord Jesus" (cf. Mt. xvi. 19; xviii. 18; Jn. xx. 22, 23). He Himself ratifies what she does.

How necessary was the exercise of this power in the early Church, the present passage makes sufficiently clear. In the terrible moral atmosphere of such a place as Corinth, and with converts to be dealt with, many of whom had lived previously in the grossest vices, scandals could not but arise. Had there been no power of dealing with the offenders, the Church could not have continued her existence as a spiritual society at all. The same is the case in missionary work to-day. Fearful as such judgments as those upon Ananias and Sapphira, and upon the Corinthian offender may seem, they were surely necessary to bring home to men the awfulness of wilful sin, in that Church which is the Body of Christ and the temple of the Holy Ghost (cf. Ac. v. 3, 4). If among ourselves the power of excommunication sleeps, this arises partly from the connection of the Church with the State, and the confusion which that has occasioned between ecclesiastical and civil penalties, and partly from our habitual failure to grasp the real nature and purpose of the Church, and the holiness demanded by membership in her. The practice of excommunication must be restored. It is true, indeed, that among ourselves, those

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tween the time of the despatch of 1 Cor. and that of the despatch of 2 Cor. The references in 2 Cor. to a previous letter of S. Paul's are to the lost letter, not to our 1 Cor.

(iii) The language of 2 Cor. ii. 5–11 seems to shew that the offender spoken of had been guilty of gross misconduct towards S. Paul personally.

VI. 1 Dare any of you, having a matter against [1]his neighbour, go to law before the unrighteous, and not 2 before the saints? Or know ye not that the saints shall

[1] Gr. *the other.*

known to be guilty of gross sins of impurity do not ordinarily claim to be practically regarded as Christians. There are unhappily exceptions even here. King George IV. was allowed by the Bishops of the Church of England to communicate at his coronation. But the same is not the case with those guilty of other sins. Covetousness, to take one instance, is in this chapter regarded by S. Paul as necessarily excluding from Christian fellowship. Yet no objection is offered, when those who notoriously are making fortunes by methods, which bring untold suffering upon others, claim the Christian name and Christian privileges. Now this is quite intolerable. If there are difficulties in the way of the revival of discipline, they must be surmounted. What is needed is not an increase in the power of the clergy, but a new recognition by all members of the Church of what church fellowship really means and what it demands. The exercise of discipline, as this chapter shews, should be the act of clergy and laity together, and there can be no full and satisfactory church life while it remains in abeyance. On the other hand, it is not the concern of the Church to exercise discipline over those who are not by their own choice full members. If this discipline is exercised, it becomes persecution.

VI. 1–11. Lawsuits in heathen courts.

A lawsuit may have arisen out of the case of incest, the injured Christians appealing to the Roman Court of justice. In any case, the subject might naturally be suggested by S. Paul's words in v. 12. In a great commercial city like Corinth there would be many opportunities for dishonesty, and the Greeks, like the natives of India to-day, were extremely litigious. How then were Christians to act? The Jews living in heathen cities were accustomed to decide the cases which arose among them by courts of their own, for in heathen courts it was difficult to avoid heathen observances. Moreover, it was said by the Rabbis that "He who brings lawsuits of Israel before a heathen tribunal profanes the Name and does homage to idolatry; for when our enemies are judges (Deut. xxxii. 31) it is a testimony to the superiority of their religion." It was true that the Corinthian Jews had not been faithful to this principle in S. Paul's own case (Ac. xviii. 12–17), but Christians at any rate ought to have held to it, and they had not done so. Thus the scandal was exhibited of men, who professed the religion of holiness and love, nevertheless appealing to heathen courts to punish their misconduct one towards another.

1. *Dare any of you...before the saints?* "Matter" means "lawsuit," and "his neighbour" means a fellow-Christian. The "unrighteous" mean the heathen, the Jews being accustomed so to describe them, while "the saints" are the members of the Church (i. 12). S. Paul speaks almost as strongly as in v. 1. There was a palpable absurdity in seeking justice from the unjust. If any matter were in dispute among Christians, it was for Christians to settle it. Cf. Mt. xviii. 15–17.

2. *know ye not.* These words occur six times in this chapter. The Corinthians were proud of their

judge the world? and if the world is judged by you, are
3 ye unworthy [1]to judge the smallest matters? Know ye
not that we shall judge angels? how much more, things
4 that pertain to this life? If then ye have [2]to judge things
pertaining to this life, [3]do ye set them to judge who are of

[1] Gr. *of the smallest tribunals.* [2] Gr. *tribunals pertaining to.*
[3] Or, *set them...church.*

knowledge, and yet acted as if they were ignorant of elementary Christian truths.

the saints shall judge the world. S. Paul treats this as a well-known truth. To judge is part of the office of a ruler, and the Jews, who looked forward to ruling the nations at the coming of the Messiah (Dan. vii. 18) naturally expected to judge them also (Dan. vii. 22; cf. Wisd. iii. 8, Ecclus. iv. 15; Enoch xiii–xvi.). Now our Lord had made use of similar language (Mt. xix. 28; Luk. xxii. 30); He had taught that His own rule would be shared by His people. At first sight His words might seem to promise no more than a share in His sovereignty over Israel, but when the world-wide character of our Lord's authority was recognised (Mt. xxviii. 18, 19) it was seen that the sovereignty of His people, and so their exercise of judgment, must be world-wide also. Cf. Luk. xix. 17, 19; Rev. ii. 26, 27, and xx. 4. The last passage seems to speak of the souls of the martyrs as already sharing in the rule of Christ. Thus S. Paul's appeal is quite intelligible. It may perhaps be asked, "What has all this to do with the matter in hand? The rule of the saints is not yet." The answer is that this "judgment of the world" is no privilege arbitrarily bestowed. The saints will share our Lord's activity, because they share His mind (cf. ii. 15, 16), and this mind is in part already formed in them. Thus of necessity disputes ought to be referred to them, rather than to the heathen.

3. *we shall judge angels.* This also follows from the truths of the universal rule of the Lord, and of the share of the saints in it. That the evil angels await a future judgment is taught also in Jude 6, and 2 Pet. ii. 4, and that the saints should take part in that judgment is but natural. It is part of the great reversal of positions for which we look. The struggle of the saints has been against the spiritual powers of evil (Eph. vi. 12); one day the saints will be the instruments of their condemnation. "Scripture," says Bengel, "sometimes, in passing, affords a glimpse of the greatest things. Such glimpses the proud despise, but the humble in heart, though soberly, carefully cherish them."

4. *do ye set them...of no account in the church?* i.e. the heathen. But it is unlike S. Paul to speak of the heathen in this way. Thus the translation of the R.V. margin is better,—"set them to judge who are of no account in the church,"—i.e. make the very humblest Christians your judges. This gives an excellent sense. The same word has been used of Christians in i. 28, and no Christian can be too lowly to judge of such trifles as "things that pertain to this life."

5 no account in the church? I say *this* to move you to
shame. Is it so, that there cannot be *found* among you
one wise man, who shall be able to decide between his
6 brethren, but brother goeth to law with brother, and that
7 before unbelievers? Nay, already it is altogether [1]a
defect in you, that ye have lawsuits one with another.
Why not rather take wrong? why not rather be defrauded?
8 Nay, but ye yourselves do wrong, and defraud, and that
9 *your* brethren. Or know ye not that the unrighteous shall
not inherit the kingdom of God? Be not deceived:
neither fornicators, nor idolaters, nor adulterers, nor effem-
10 inate, nor abusers of themselves with men, nor thieves, nor
covetous, nor drunkards, nor revilers, nor extortioners,
11 shall inherit the kingdom of God. And such were some of
you: but ye [2]were washed, but ye were sanctified, but ye
were justified in the name of the Lord Jesus Christ, and in
the Spirit of our God.

[1] Or, *a loss to you*

[2] Gr. *washed yourselves.*

7. *already.* Christians are disgraced by the very existence of lawsuits, quite apart from the added iniquity of taking them into heathen courts.

9. The special warning against unrighteousness or injustice becomes a general warning against the prevailing vices of the city, with one of which S. Paul is about to deal. Idolatry and impurity stand in close connection, because of their intimate association in the Corinthian worship of Aphrodite. Cf. Introduction, p. xv.

10. *shall inherit the kingdom of God.* The salvation already received is but probationary; gross sin will forfeit it. On the inheritance of the kingdom of God, see Additional Note (p. 51).

11. *such were some of you.* Probably the sins had been openly confessed. Cf. Mt. iii. 6; Ac. xix. 18. It is surprising, in view of the teaching of Jn. iii. 20, 21, to find what gross sinners had accepted the Gospel. But, among the Greeks, impurity was so much a matter of course, that it did not imply the same inward corruption as in a Christian society.

but ye were washed. i.e. in baptism. The R.V. margin has "washed yourselves." In one aspect, the washing of baptism is the act of God; in another, it is the act of the recipient of baptism, who freely accepts the proffered blessing (cf. Ac. xxii. 16). On the blessings here connected with baptism, sanctification and justification, see the notes on i. 2, and 30. That the Corinthians had been "sanctified," or consecrated to God, made the sins just mentioned utterly intolerable; that they had been "justified" made it grievous that they should after all forfeit that inheritance, to which their justification entitled them.

in the name...of our God. The

words should be taken with the three verbs that have gone before. They probably recall the actual formula used in baptism. It is the name of the Lord—our Lord, as being all that He is revealed to us as being, —and the action of the Holy Spirit, which make baptism what it is. Christians are baptized into the name of the Lord, into union with Him, as He has been revealed to us, and are regenerated by the power of the Holy Ghost. It is this which gives them a title to the future inheritance. For the whole passage, compare the parallel in Tit. iii. 3–7. There S. Paul points out (i) that their past sins do not, after their baptism, disqualify them for the kingdom, (ii) that there must be no return to such sins, if they are looking for that kingdom.

The strength of S. Paul's language in the foregoing paragraph is remarkable. He seems to regard an appeal to heathen law-courts as a scandal almost on a level with the incest, of which he has just spoken. His words raise the question, how far, if at all, lawsuits can be lawful for Christians to-day. In answering this question, it is to be noticed that S. Paul, while pointing out the disgrace of Christians having lawsuits with one another at all, does not say that they must of necessity be dropped, but that they ought to be decided by fellow-Christians, and not by the heathen. In this, he simply follows the teaching of the Lord. Just as vi. 7 reproduces the teaching of Mt. v. 38–42, so does vi. 1–6 that of Mt. xviii. 15–17. On the one hand, the spirit of the Christian must be absolutely opposed to self-seeking and revenge; so far as his personal feeling is concerned, he must be ready to have all things in common with his brethren (Ac. iv. 32) and even to allow an injury to be repeated (Mt. v. 39). On the other hand, the interests of the Christian community are to be considered, and the best interests of the offender himself. Thus to seek for justice may be a duty[1]. How then, under modern conditions, is this to be done? When Christians are in a minority, and live in a heathen country, S. Paul's directions must be literally carried out. We know that in the early Church this was done. The Apostolic Constitutions (II. 4) give directions for Christian courts. They were to take place on Mondays, in order that all might be over and reconciliation made by the following Sunday. These probably continued till Christianity became the religion of the Roman Empire. In a country, where Christianity is the established religion, the question is more complex. The courts of England are not heathen courts. Christian principles are to a great extent embodied in English law, and the judges, before whom our causes come, are in many cases our brethren in Christ. In a true sense we go to law "before the saints," and before those of the saints who are best qualified to give a right decision. There is nothing in S. Paul's language that leads us to think, as Jeremy Taylor thought, that he intended the clergy, rather than lay-Christians, to act as judges or arbitrators; and their doing so would be attended with most serious inconveniences. On the other hand, there is much in the atmosphere of ordinary courts of law, which falls far short of the Christian standard. To go to law is regarded by most people as an extreme measure, and is felt, in cases where it can be avoided, to be unworthy of those who make any

[1] Cf. Gore, *The Sermon on the Mount*, Ch. v.

12 All things are lawful for me; but not all things are
expedient. All things are lawful for me; but I will not
13 be brought under the power of any. Meats for the belly,

special profession of Christianity. The ordinary English law-court is neither as debasing as those heathen courts, which S. Paul had in view, nor does it reach the standard which he would have expected in those, which he would have substituted for them. Perhaps we best follow S. Paul's mind, if, while recognising the appeal to the courts as lawful in cases of necessity, we make large use of arbitration, and above all seek after the spirit which recognises how very small an importance monetary disputes can ordinarily possess, and how very low in the scale of goods money stands (Luk. xvi. 10–13). The question of the trial of purely ecclesiastical questions by "secular" courts is of course not the question here before S. Paul. Objections, however, which his words may lead us to feel against any appeal to these courts, will apply with tenfold force to this special case.

VI. 12–20. THE EVIL OF FORNICATION IN A CHRISTIAN.

The Greeks scarcely regarded fornication as blameworthy, and at Corinth the sin was especially rife because of the worship of Aphrodite. Apparently, there were Christians who maintained that S. Paul's own principle of Christian liberty allowed them to do as they liked in the matter, and that fornication was natural and therefore allowable. S. Paul deals with both these contentions not by reference to any external Divine law on the subject, but by shewing how inconsistent the sin is with the faith of Christians.

12. *All things are lawful for me.* This is the claim with which S. Paul has to deal (cf. x. 23). In a sense, he admits it to be true. Indeed he may possibly have used these words himself. The Christian, unlike the Jew, is not bound by an external code of rules. S. Paul, S. Peter, and S. James alike rejoice in the freedom of the Christian, in its contrast to the legal bondage under which they had groaned (Rom. vii.; viii. 2; 2 Cor. iii. 6–11; Ac. xv. 10; 1 Pet. ii. 16; Jam. ii. 12). The Son had made them free (Jn. viii. 32, 36). But this principle needed very careful statement, if the Greeks were not to abuse it. S. Paul points out two considerations which limit this liberty:—(i) "Not all things are expedient," i.e. not all things contribute to good. S. Paul is not speaking of expediency in the lower sense. He means that the Christian, as bound by the law of love, must seek the highest good of himself and of others. Cf. x. 23, where S. Paul adds "all things build not up." (ii) "I will not be brought under the power of any." The word "I" is emphatic. We must be the masters of external things, not their slaves; otherwise, liberty becomes the path to a worse slavery than that which the Jews had suffered. Cf. 2 Pet. ii. 19. If these two considerations are grasped, we cannot affirm Christian liberty too strongly.

13. *Meats for the belly...for meats.* Here S. Paul begins to deal with the second ground on which fornication was defended. It was argued, and it is argued still, that the body is for sexual intercourse, just as the belly is for meats, i.e. that in

and the belly for meats: but God shall bring to nought
both it and them. But the body is not for fornication,
14 but for the Lord; and the Lord for the body: and God
both raised the Lord, and will raise up us through his
15 power. Know ye not that your bodies are members of
Christ? shall I then take away the members of Christ, and
16 make them members of a harlot? God forbid. Or know
ye not that he that is joined to a harlot is one body? for,
17 The twain, saith he, shall become one flesh. But he that

each case there is a natural correspondence and adaptation, which it is folly to ignore. S. Paul replies that the analogy is a false one. The belly is for meats, and for them alone; it serves no higher purpose; it is an organ which belongs only to man's life here, and no more has an immortality before it, than the meats with which it deals. Quite otherwise is it with the body as a whole. See further below.

But the body...for the body. Here lies the true purpose of the body. It is for the Lord,—to serve Him, either as the instrument of service or as the instrument of sacrifice. (Cf. Phil. i. 20; Heb. x. 5.) On the other hand, the Lord is for the body. He, Incarnate and Glorified, true man and true God, is the perfect answer to the true needs of that body, which He takes even here into union with Himself, and will one day raise and glorify (Jn. vi. 54).

14. *God both raised...through his power.* The body, unlike the belly, has an eternity before it. S. Paul here speaks of Christians. For the connection between the Resurrection of the Lord and our own bodily Resurrection, cf. xv. 20; Rom. viii. 11; Phil. iii. 21. The one is the pledge, the model, and in a deep sense, the cause of the other. Christians are one with Christ; His Resurrection brings with it our spiritual resurrection from sin now, and will bring with it our bodily resurrection. To "raise up us" must include the raising of our bodies. We cannot be our full selves without them. Raising up (*v.* 14) stands in contrast with bringing to nought (*v.* 13). On the Resurrection of the Body, see notes on ch. xv.

15. *your bodies are members of Christ.* Another appeal to recognised Christian doctrine (cf. *vv.* 2 and 3). The union of the Christian with Christ is a union of Christ with his whole personality, not with his soul or spirit alone. The body has its share in this union; Christ, as it were, is the informing spirit which directs it.

shall I then...a harlot. Note the R.V. translation "take away" (the A.V. has "take"). The two unions are incompatible. Fornication involves a violation of the rights of Christ.

16. S. Paul shews that, in speaking of the fornicator as making his body the members of a harlot, he has been guilty of no exaggeration. Scripture justifies his language. The words of Gen. ii. 24 apply to the union of man and woman, whether it be lawful or unlawful.

17. *he that is joined...one spirit.* The Greek brings out the fact that

18 is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19 Or know ye not that your body is a [1]temple of the [2]Holy Ghost which is in you, which ye have from God? and ye
20 are not your own; for ye were bought with a price: glorify God therefore in your body.

[1] Or, *sanctuary* [2] Or, *Holy Spirit*

the union is a continuous union, which must be maintained. S. Paul perhaps thinks specially of the Eucharist. The expression "one spirit" is chosen to correspond to the expression "one flesh." With Christ, the union is on the higher, spiritual plane. In relation to One, Who has become "life-giving Spirit" (xv. 45), it cannot be otherwise.

18. *Flee fornication.* Cf. x. 14. Both idolatry and fornication are best resisted by flight.

Every sin...without the body. i.e. every other sin (cf. Mt. xii. 31). The Greek shews that S. Paul here speaks of single acts of sin, into which a man may be betrayed.

but he...against his own body. This is because he makes it "one flesh" with a degraded being. See fuller note below.

19. Yet another appeal to Christian doctrine. Cf. iii. 16, 17 and the notes there. What has before been asserted of the Church as a whole is now asserted of every member of it. Fornication is sacrilege, as destruction of the Church was shewn to be. The Holy Spirit is not simply concerned with the soul; He dwells in and inspires man's whole being.

ye are not your own. The connection is with the words which follow, not with those which precede. It is the Lord, rather than the Spirit, of Whom Scripture speaks as the owner of man (Tit. ii. 14; 2 Pet. ii. 1).

20. *for ye were bought with a price.* Cf. vii. 23. The "price" is the blood, or offered life, of Christ; this was the purchase-money of our deliverance from sin. We are now the slaves of a new master (cf. 1 Pet. i. 19; Rev. v. 9), and to take away His members from Him (*v.* 15) is a gross violation of His rights.

glorify God therefore in your body. To do this implies far more than to refrain from positive sin. To glorify God is to display His excellence. To glorify Him in the body is so to use it as to do Him continual service, and thus display the wisdom and love of God in creating such a nature as that of man. Notice the change of reading in R.V.

The foregoing passage (*vv.* 12–20) is important in three ways. (i) We see S. Paul basing Christian morality upon a Christian foundation. For the Jews morality had rested upon the Mosaic law. When at the Conference of Jerusalem that law was declared not to be binding upon Gentile Christians (Ac. xv. 5–29), morality must have seemed to many in the utmost peril. S. Paul meets the difficulty by shewing that the Christian faith

provides for morality a far stronger foundation than the one which has been abandoned. Our Lord's law of love covers all the claims of the divine law (Rom. xiii. 8–10), and the gift of the Spirit provides Christians with an ever-present guide as to the will of God, in following Whom we are led to fulfil that will as the Jews had never done (Rom. viii. 1–4; Gal. v. 16–24). Beside this, S. Paul frequently points out how the Christian faith, even in its details, provides the most powerful motives for morality. "The position into which Christians have been brought, the relations in which they find themselves to God and man, the future set before them, determine what their conduct must be." Thus impurity is here condemned not merely as inconsistent with the Christian's obligation to seek the highest good of all, and to avoid becoming the slave of external things (*v.* 12), but on the grounds of the revealed purpose of the human body and its glorious destiny, of the corporate union of the Christian with the Lord, and of the indwelling of the Holy Spirit. So, to take other examples from this Epistle, appeals to heathen courts are condemned on the ground of the judgment to be one day exercised over the world and over angels (vi. 2, 3), sharing in idolatrous feasts on the ground of the nature of the Eucharist (x. 16 ff.), and immodesty of apparel on the ground of the presence of the angels in Christian worship (xi. 10). Cf. Eph. iv. 25, 32, and Bernard's *Bampton Lectures*, Lect. VII. pp. 174 ff. (New Edition).

(ii) We should notice S. Paul's profound answer to the plea that impurity is natural. We can only decide what is the natural use of anything when we know the main purpose which it is intended to serve. It is, in the highest sense, unnatural, to use for a low purpose what is intended for a high one, if the lower purpose interferes with the higher. The hands, for instance, are adapted for tree-climbing; it may be perfectly true that they have come to be what they are, because our very remote ancestors so used them. But nevertheless, our hands, in the purpose of God, are adapted for far higher purposes than that; and it would be, in the highest sense, unnatural for a musician or a skilled surgeon to use his hands as an ape would use them, just because the lower use would so seriously interfere with the higher. So it is in the case with which S. Paul is dealing. "The body is for the Lord"; to serve Him is its characteristic purpose; any use of the body, therefore, which interferes with this is unnatural. Impurity affects the body as a whole, and indeed not only the body. Fornication, like marriage, brings a man and a woman into a relation so close and powerful, that there may almost be said to be a mingling of personality. As Edwards well says, "the roots of the union, whether in or out of wedlock, live and grow necessarily in the nature of each." To form such a union with a harlot must render impossible the carrying out of the true purpose of the body, and sever the higher union with Christ. Individual sins weaken that union, but the Lord's intercession can deal with them (1 Jn. ii. 1); they are "without the body," in the sense that they do not fundamentally alter it; but with fornication it is otherwise; the far-reaching consequences of the union between man and woman must either serve God's purposes, as they do in a true Christian marriage, or utterly wreck them. No doubt, S. Paul assumes and does not prove that

fornication severs from Christ and degrades those who commit it. But, when once the attention is fixed on the true purpose of the body and its relation to Christ, no one is likely to deny the Apostle's premises.

(iii) The passage throws light upon the nature of the future resurrection. It seems clear that S. Paul does not identify "the body" with the materials that compose it. "The body" belongs to man's true personality; the materials which compose it do not. So he teaches that, while "flesh and blood cannot inherit the kingdom of God," the body will be raised again (compare xv. 50 with vi. 13, 14), and regards members of the body, like the belly, whose use is confined to this present world, as having no future (*v.* 13). This conception is no doubt difficult to grasp, and seems to have been soon lost in the Church. The early Church seems to have regarded the body of the Resurrection as an exact, though glorified, reproduction of the earthly body. But without this distinction between the "body" and the "flesh," the contrast of *v.* 18 would not hold. Impurity does not injure the material substance of the body, in a way different from that in which gluttony and drunkenness injure it; indeed, it often injures it far less seriously. What it degrades and injures is the personality as a whole. See further on ch. xv.

Additional note on VI. 10.

The Kingdom of God.

The thought of the kingdom of God has a very prominent place in Scripture. The kingdom of God means primarily the rule or reign of God, and secondarily the sphere in which this rule is exercised, in which God Himself is obeyed, and so can protect and bless to the uttermost. Had there been no sin, the whole world would have been the sphere of God's kingdom; but as things are, it needs to be restored to men by an act of God's grace; we can never create it for ourselves.

> May Thy Kingdom's peace
> Come unto us; for we, unless it come,
> With all our striving thither tend in vain.
>
> (Dante: Cary's translation.)

But from the first we see God at work to restore His kingdom to men. Thus He chooses the family of Abraham, the nation of Israel, to be the sphere in which His rule shall be specially exercised (Ex. xix. 3–6; 1 Sam. xii. 12). Israel was intended to be itself the kingdom of God, and the means of ultimately extending it to all men (Gen. xii. 3; Num. xiv. 21). But Israel failed; it would not accept God's rule, and so His special protection and blessing could not fully be given. Thus we find the O.T. prophets looking forward to the establishment of God's kingdom in the future in connection with the coming of the Messiah. The sin would be removed which hindered the kingdom; all nations would be gathered into it; and the Messiah would reign over it as God's vicegerent (Is. xix. 19–25; li. 4, 5; lvi. 6, 7; Zech. viii. 23; xiv. 16; Dan. ii. 44; vii. 13, 14; ix. 24). So, when our Lord begins His ministry, He proclaims that the

time is fulfilled, and the kingdom of heaven at hand (Mk. i. 15). His preaching is described as the preaching of the kingdom of God (Mt. ix. 35; xiii. 19; Luk. iv. 43; viii. 1 etc.); it is union with Him which gives a share in it; and thus, while no one can enjoy it without a new and spiritual birth (Jno. iii. 3–5), no one can hope really to share in it without that simplicity, effort, and self-sacrifice which union with Him involves (Mt. xi. 12; xiii. 44–46; xviii. 3, 4; Mk. x. 23, 24 R.V. marg.). Our Lord speaks of this kingdom sometimes as already present, sometimes as still in the future. On the one hand, His wonderful works are a proof of its presence (Mt. xii. 28; Luk. xi. 20), and the Church is the earthly embodiment of it (Mt. xiii. 41; xvi. 18, 19); on the other hand, we wait for the kingdom at the Lord's Second Advent (Mt. vii. 21; xiii. 43; xix. 28; xxv. 34; Luk. xix. 11 ff.; xxii. 29, 30). Similarly, in the Fourth Gospel, eternal life is sometimes regarded as a present possession (iii. 36 etc.) and sometimes as lying still in the future (vi. 39, 40 etc.). To enter into life and to enter into the kingdom of God are one and the same thing (cf. Mt. xviii. 8 with Mk. ix. 47).

The same twofold view is found in S. Paul. If the kingdom of God is already present in germ (1 Cor. iv. 20; Col. i. 13), its full development lies still in the future (1 Cor. vi. 9, 10; xv. 50; Eph. v. 5). The very men who have been "translated into the kingdom of the Son of God's love," may finally "not inherit the kingdom of God." "The kingdom of God is...righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17), and these are present Christian blessings. But we do not as we should make them our own; and our perfect well-being is hindered both by the "corruptible body," with its incitements to sin, and by the present conditions of our life. Neither the body of the Christian, nor the natural world of which it forms a part, has yet felt the transforming touch of the Spirit. Cf. Rom. viii. 10, 19–23. Similarly, S. John's picture of the heavenly Jerusalem (Rev. xxi., xxii.) is a picture both of the perfected kingdom of God, for which we look, and of that kingdom as it ought even here to be progressively realised in the Church.

VII. The questions of the Corinthians, in reference to Marriage.

Much difficulty could not but arise in the Church on this subject. The Jews, as a nation, attached a high value to marriage. He, who at the age of thirty was still unmarried, was considered to have sinned. A father was bound to seek a husband for his daughter. It was a Rabbinical saying, "If your daughter be past the marriageable age, release your slave to give him to her for a husband" (cf. Ecclus. xlii. 9). But within the Church, there would be strong influences at work on the other side. Our Lord's words in Mt. xix. 12 imply that, even before His coming, men had abstained from marriage upon religious grounds, and His own words and example encouraged this. It seems clear that the Jewish teachers, to whom S. Paul refers in the Epistle to the Colossians and the Pastoral Epistles, strongly

VII. 1 Now concerning the things whereof ye wrote:
2 It is good for a man not to touch a woman. But, because
of fornications, let each man have his own wife, and let
3 each woman have her own husband. Let the husband
render unto the wife her due: and likewise also the wife

discouraged marriage (1 Tim. iv. 1–5; Tit. i. 14, 15), as the Essenes had done before them, and there were forms of Greek philosophy, whose influence would be exercised in the same direction. What then had S. Paul to say upon the subject? Moreover, difficult questions of casuistry could not but arise. The Corinthians had before their conversion been accustomed to great liberty in the matter of divorce;—was this liberty taken away? What view was to be taken of connections formed before conversion? If a husband were converted to Christ without his wife, or a wife without her husband, what was to be done? Might the old union be maintained? Was it lawful for a Christian to form an union with a heathen? These special difficulties must be remembered in studying this chapter. S. Paul is not writing a treatise upon marriage, but answering the questions which had been put to him (cf. *v.* 1). Beyond these, he scarcely goes.

VII. 1–7. THE FIRST QUESTION[1]. Are the normal relations to continue between husband and wife, after their conversion?

This question may seem to our minds almost to answer itself. Is there to be no such thing as a Christian family? Is the Church, like some of the ascetic sects of the East, to continue her existence only by conversions? But the question to the Corinthians would be more complex, since they regarded our Lord's Second Coming as very near. To those who thus thought, the birth of more children would seem quite unnecessary.

1. *It is good...a woman.* i.e. complete abstinence is a morally beautiful thing. The words are perhaps quoted from the letter of the Corinthians. S. Paul proceeds to guard them.

2. *But, because...husband.* Better, perhaps—"let each man keep his own wife etc." The usual translation makes the words apply to Christians in general. But this is scarcely consistent with the counsel given just below in *v.* 8. It seems most natural to suppose, that S. Paul first deals with the case of those already married, and then passes to the case of the unmarried in *v.* 8. Here S. Paul's advice is to continue the normal relations, since any other course is dangerous, the moral surroundings being what they are. The words used indirectly condemn polygamy. The wife of a polygamist cannot call her husband "her own."

3, 4. The meaning is that neither

[1] Professor Ramsay (*Hist. Comm. on 1 Cor.*) holds that the question put to S. Paul was "Shall marriage be made the universal rule for Christians?" He thinks that the ascetic view of the marriage relation could not have arisen at Corinth so early. But surely our Lord's words in Mt. xix. 11, 12 and elsewhere, would be in themselves sufficient to account for the ascetic view being taken.

4 unto the husband. The wife hath not power over her own
body, but the husband: and likewise also the husband
5 hath not power over his own body, but the wife. Defraud
ye not one the other, except it be by consent for a season,
that ye may give yourselves unto prayer, and may be
together again, that Satan tempt you not because of
6 your incontinency. But this I say by way of permission,
7 not of commandment. [1]Yet I would that all men were
even as I myself. Howbeit each man hath his own gift
from God, one after this manner, and another after that.

[1] Many ancient authorities read *For*.

husband nor wife is to refuse cohabitation to the other. By entering the married state, each has parted with that exclusive right in their own persons, which once was theirs. Thus to refuse cohabitation is to "defraud" (*v.* 5). The words are probably in no way intended to discourage the cessation of cohabitation by mutual consent. That question does not here directly arise.

5. *except it be...of your incontinency.* Interruption of the conjugal relation must not take place without mutual consent; it should be temporary, and should have a spiritual aim. In other words, it is of the nature of a fast—not of any merit in itself, but valuable as a help to prayer, and in other ways.

6. *But this I say...commandment.* The word "this" probably refers to the foregoing verses as a whole, especially to *v.* 2. S. Paul is not enjoining, but permitting, the continuance of full conjugal relations. If the next verse begins, as R.V. margin, with the word "for," this must be the meaning; if it begins, as R.V. text, with the word "yet," it is possible, though not likely, that what S. Paul permits, but does not enjoin, is the temporary separation.

7. *I would...as I myself.* i.e. without the nuptial tie. It is unknown, whether S. Paul had ever been married. If he had been, he was now a widower.

Howbeit...after that. And therefore S. Paul recognises that the wish just expressed cannot be realised. His words recall the words of the Lord in Mt. xix. 11, 12, "All men cannot receive this saying, but they to whom it is given." Cf. *infra* xii. 4–11. Some of the gifts of God are for all the world (Mt. v. 45), some are for all who believe the Gospel (2 Pet. i. 3), but, beside these, there are special gifts to individuals, fitting them for the special work that God intends for them in His Church. The gift that fits men for the celibate life is one of these; not all possess it. If it be possessed, it should be used (Mt. xix. 12); where its value is clearly perceived, it may be desired, and sought (xii. 31); but S. Paul's words certainly suggest that it is not God's will in all cases to bestow it—the Spirit divides "to each one severally even as He will"—and if He does not bestow this special gift, marriage is God's intention. Here, as elsewhere, it is not always possible to distinguish natural character and supernatural grace. It is enough, that a man should find the celibate life possible to him, without exhaust-

8 But I say to the unmarried and to widows, It is good
9 for them if they abide even as I. But if they have not
continency, let them marry: for it is better to marry than
10 to burn. But unto the married I give charge, *yea* not I,
but the Lord, That the wife depart not from her husband
11 (but and if she depart, let her remain unmarried, or else
be reconciled to her husband); and that the husband leave

ing struggle, or conscious impoverishment of character.

VII. 8, 9. THE SECOND QUESTION. Should unmarried persons, who are not under the authority of others, marry?

8. *to the unmarried and to widows.* The "unmarried" include widowers, as well as men never yet married, but do not include unmarried girls. The latter were under the authority of others, and S. Paul does not address them directly. Cf. *vv.* 25 ff. Widows, however, would decide for themselves, and so are here mentioned.

good for them. For the word "good" cf. *v.* 1 (note).

9. *But if they have not...than to burn.* The exact force of "have not continency" is not quite clear. Probably S. Paul would include under it all cases where there is a protracted and dangerous struggle. The Greek of the last clause of the verse marks, as the English does not, that something worse than occasional temptations to impurity is meant. The great value of celibacy lies in freedom from distraction, in the service of the Lord; when celibacy brings worse distraction than marriage, its value is to a great extent gone.

VII. 10, 11. THE THIRD QUESTION. Is divorce allowable to married Christians?

10. *not I, but the Lord.* Our Lord's own words had decided this question; S. Paul has but to repeat His teaching. Cf. Mk. x. 1–12, and parallels.

11. *but and if...her husband.* The words seem to imply that only for most serious reasons would a wife be justified in departing. In any case, S. Paul gives no freedom to marry again in her husband's lifetime. Had S. Paul held that adultery dissolved marriage or made its dissolution permissible, thus leaving either one or both parties free to contract a fresh union, would he not have said so? See Additional Note on vii. 10, 11, pp. 65–67.

VII. 12–16. THE FOURTH QUESTION. When a heathen married to another heathen is converted, may the old relations be continued with the heathen partner?

This is a case of real difficulty. It may occur not only in the mission field, but with the unbaptized among ourselves. Degraded as marriage is among the heathen, it retains enough of the original purpose of God to make it desirable to retain the existing ties if possible. It would be disastrous to give people the opportunity of breaking away from old ties, merely by professing Christianity. On the other hand, in many cases to retain the old relations might seem to endanger the faith and morality of the newly-converted Christian; union with a heathen might be felt to be polluting, while

12 not his wife. But to the rest say I, not the Lord: If any
brother hath an unbelieving wife, and she is content to
13 dwell with him, let him not leave her. And the woman
which hath an unbelieving husband, and he is content to
14 dwell with her, let her not leave her husband. For the
unbelieving husband is sanctified in the wife, and the
unbelieving wife is sanctified in the brother: else were
15 your children unclean; but now are they holy. Yet if the
unbelieving departeth, let him depart: the brother or the
sister is not under bondage in such *cases*: but God hath

marriage, as it exists where polygamy or freedom of divorce is recognized, cannot be regarded as bearing the indissoluble character of Christian marriage.

12. *But to the rest.* Our Lord's direct teaching is now exhausted; on the questions that remain, S. Paul must speak in his own name. See Additional Note on vii. 12, p. 68.

14. *is sanctified in the wife.* i.e. by virtue of his wife. The consecration spoken of is not personal consecration, but consecration for the purpose of the marriage union, so that there remains nothing in it contrary to Christian holiness. For a Christian marriage is indissoluble; and if in the case before us the old relation is maintained, it becomes for the Christian indissoluble, and a Christian marriage. This is just what the Christian partner would need to know. The teaching is a witness to the power of grace. Ezra might demand the putting away of heathen wives (Ezra x.), since among the Jews it could not be hoped that good would triumph over evil; in the Church, it is otherwise.

else were...are they holy. If it were not so, the children of Christians would be unclean, while we regard them as holy by their relation to their parents. "Which albeit we may not so understand, as if the children of believing parents were without sin, or grace from baptized parents derived from propagation, or God by covenant and promise tied to save any in mere regard to their parents' belief: yet seeing that to all professors of the name of Christ this pre-eminence above infidels is freely given, the fruit of their bodies bringeth forth into the world with it a present interest and right to those means, wherewith the ordinance of Christ is that His Church shall be sanctified..." (Hooker, *E. P.* V. LX. 6). There is perhaps a reference in the verse before us to the right to baptism possessed by the children of Christians.

15. *let him depart.* i.e. the Christian husband is not to keep his heathen wife by force, nor the Christian wife persistently to entreat her heathen husband to remain with her.

is not under bondage. To continue bound to a heathen, who wishes to repudiate the connection, would be slavery. Whether S. Paul by these words intends to allow remarriage to the Christian is not quite certain. It is possible that the question is not in his mind. But in any case there can be little doubt that he would have given such liberty, provided that the breach occurred at the time of conversion and baptism, and not at a later period (contrast his language in *v.* 11). Father Puller has shewn that the witness

16 called [1]us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest
17 thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the

[1] Many ancient authorities read *you*.

of Fathers and Councils, and the practice of the Church are strongly in favour of this view[1]. If it seems inconsistent with *v.* 11, it should be noticed (i) that the marriage dissolved is not Christian marriage, but the marriage of the heathen, which was simply a civil contract with the utmost license of divorce; (ii) that S. Paul himself does not consider the words of the Lord as covering the case under consideration. This is shewn by the words (*v.* 12), with which he begins the discussion of it.

but God...in peace. Cf. Jn. xiv. 27. Peace is one great characteristic of the Christian life. This gives a second reason against attempting to insist upon the old relations with the unbeliever. To do so would bring distracting and useless conflict.

16. *For how knowest...save thy wife?* The words explain the probable uselessness of the course that S. Paul has disapproved. There is no certainty that the believer will save the unbelieving partner, while the utter disturbance of the life of peace that God intends is a certainty.

It should be mentioned that there is another possible interpretation. We may regard the words "God hath called us in peace" as marking that the course described in *vv.* 12–14 is the better course. In that case, *v.* 16 will express a hope of the unbeliever's conversion, not its improbability. Cf. 1 Pet. iii. 1, 2. The first interpretation is, however, the more probable, and quite consonant with the Apostle's manly commonsense.

VII. 17–24. A GENERAL PRINCIPLE OF WIDE APPLICATION. Glorify God in the same position, as that in which His call found you.

This principle has already been illustrated by the directions of *vv.* 2, 8, 10, 12, 13. S. Paul now gives it general expression, and adds some further applications of it.

17. *as the Lord...so let him walk.* i.e. every one, in the outward circumstances of his life, should continue as he was, before he was called into the Church. As Keble says, the Gospel "next to inculcating the necessity of a thorough inward change, seems anxious to discourage any violent outward one, except when it is a plain duty" (*Letters of Spiritual Counsel*, No. XII.). In this verse, "the Lord" is Jesus Christ. The call into the Church comes from God the Father (1 Thess. iv. 7; 2 Tim. i. 9), the distribution of special offices and positions from our Lord. Cf. xii. 5; Eph. iv. 11. In those passages, however, the distribution is of offices within the Church; here it is rather that of outward circumstances. The providence of the Lord is at work everywhere.

And so...all the churches. The

[1] F. W. Puller, S.S.J.E. "On the Divorce and Re-Marriage of Converts to Christianity."

churches. Was any man called being circumcised? let
18 him not become uncircumcised. Hath any been called in
19 uncircumcision? let him not be circumcised. Circumcision
is nothing, and uncircumcision is nothing; but the keeping
20 of the commandments of God. Let each man abide in that
21 calling wherein he was called. Wast thou called being a
bondservant? care not for it: [1]but if thou canst become
22 free, use *it* rather. For he that was called in the Lord,

[1] Or, *nay, even if*

Corinthians needed reminding again and again that they were not the only church. Cf. iv. 17; xi. 16; xiv. 36.

18. *become uncircumcised.* The renegade Jews did this (1 Macc. i. 15). Perhaps some of S. Paul's Jewish converts may also have done so, to emphasise their freedom from the burden of the law (cf. Ac. xxi. 21). S. Paul condemns this. "Faithfulness to one's own nation and age is as real an expression of Christian sentiment as charity and cosmopolitanism."

19. *but the keeping...God.* i.e. the keeping of God's commandments is everything. Cf. Gal. v. 6, vi. 15, where the importance of the outward rite is declared to be nothing in comparison with "faith working through love" and with "a new creature," or the work of God in regenerating man. There is a close connection between all these passages. "In Christ" what is all-important is on the one hand the regenerating power of God, and, on the other, that faith, which through love corresponds to His work, and issues in the keeping of His commandments. 1 Cor. vii. 19 and Gal. v. 6 are linked together by Jn. xiv. 21.

20. *that calling wherein he was called.* Cf. i. 26. Here, as there, the meaning is not "work in life," but the Divine calling into the Church. The Divine call differed to the Jew and to the Gentile. To the one it was a call to recognise in Jesus the expected Messiah, and "come to the marriage feast" so long expected (Mt. xxii. 4); to the other, it was a call from "the highways" to a kingdom of God, of which he had never dreamed (Mt. xxii. 10). The one must accept the call as a Jew, the other as a Gentile—and make no attempt to pass over from the one class to the other. Thus this verse refers especially to *v.* 19; the more general expression of the same truth is found in *v.* 24.

21. *but if thou canst...use it rather.* Two explanations of these words are possible:—(i) "use rather" the old position as a slave, (ii) "use rather" the opportunity of freedom. It seems impossible to determine certainly which explanation is the true one. The context does not decide the question, for, though S. Paul's general advice is that each should "abide in that calling wherein he was called," the unnatural position of a slave may well constitute an exception. On the other hand, we cannot be sure that S. Paul would have in all cases desired emancipation for Christian slaves. Often as he speaks of the duty of slaves he never, unless in this passage, en-

being a bondservant, is the Lord's freedman: likewise he
23 that was called, being free, is Christ's bondservant. Ye

courages them to seek for freedom. Probably most of the slaves in Corinth had been born in slavery, and where slavery was so widespread, the opportunities of gaining a livelihood open to poor freedmen were much narrowed. S. Paul might regard the freedman's position as one of anxiety, unfavourable to the development of the Christian character (cf. *v.* 32). Thus we are left to decide by what seems the most natural meaning of the words employed. On the whole, the second interpretation seems the better. For (i) something must be supplied with the words "use rather," and it is simpler to supply "the opportunity of freedom" from the preceding clause, than "the calling of slavery" from what has gone before. (ii) The Greek verb translated "use" is employed in ch. ix. 12 and 15 in reference to the use of a privilege, and the tense of the verb suggests that S. Paul has in mind a single decisive action, such as the acceptance of an offered freedom would be. There are arguments upon the other side, but the above seem more than to counterbalance them.

For S. Paul's teaching as to slavery, cf. Eph. vi. 5–9; Col. iii. 22–iv. 1; 1 Tim. vi. 1, 2; Tit. ii. 9, 10; Philemon; and for S. Peter's, 1 Pet. ii. 18–32.

22. *For he that was called... freedman.* In what sense is this a reason for the direction which S. Paul has just given? If the interpretation unfavourable to liberty be adopted, S. Paul will be shewing how glorious after all is the position of the Christian slave. If we regard the interpretation favourable to liberty as the true one, S. Paul will be giving a reason why the slave should become free, if he can. The point will be that, possessing as he does spiritual liberty, he should be also free as regards his civil position (cf. *v.* 23). In any case, *v.* 22 is illuminating as to the Christian attitude towards slavery. The Gospel does not at once abolish slavery, but it does at once abolish both the degradation of the slave, and the pride of the master. The Christian slave has been set free from his old bondage to sin (Rom. viii. 2; Gal. v. 1); he is the Lord's freedman, and owes all the service to Christ, that the freedman of the Roman Empire owed to the master who had set him free. Roman law "required the freedman to take his patron's name, live in his patron's house, consult his patron's will etc." All this must Christ's freedmen do for Him. On the other hand, every free man is, if a Christian, Christ's bondman. S. Paul, S. Peter, S. James, and S. Jude, alike speak of themselves as the bond-servants of Jesus Christ. It is obvious that a Christian master could not accept such teaching as this without treating his slave "no longer as a slave, but...a brother beloved" (Philem. 16); and when this point was gained, the abolition of slavery as a status was only a matter of time and expediency. So, speaking generally, the Gospel does not declare war against unsatisfactory social conditions, but gradually transforms them from within. Social reformers often say "Alter institutions, and you will alter character": Christianity, while not denying the element of truth in this view, says rather "Alter character,

were bought with a price; become not bondservants of
24 men. Brethren, let each man, wherein he was called,
therein abide with God.
25 Now concerning virgins I have no commandment of the
Lord: but I give my judgement, as one that hath obtained
26 mercy of the Lord to be faithful. I think therefore that
this is good by reason of the present distress, *namely*,

and you will alter institutions." As Godet says, "it submits to everything to rise above everything, and accepts everything to transform everything."

23. *bought with a price.* Cf. vi. 20 (note).

become not bondservants of men. No one would be likely willingly to part with his civil freedom. S. Paul's direction is a general one (cf. *v.* 15). Slavery for a Christian interferes with the claim of the Lord to direct his action.

24. *abide with God.* Union with God, and the sense of His presence can make of any lot in life a sacred vocation.

VII. 25–38. THE FIFTH QUESTION. Ought Christian fathers or guardians, to give their daughters, or wards, in marriage?

The question of marriage has been dealt with in relation to widows and to all unmarried men (*vv.* 8 f.), and also in relation to those already married. It only remains to deal with the case of unmarried girls. This, under the conditions of life then prevailing, was a question for their fathers, or guardians, rather than for them. To it, then, S. Paul now addresses himself. But the principles are the same as those already laid down, and the previous discussion in *vv.* 8, 9 of the duty of unmarried men and widows, left S. Paul still much to say. Thus, though the discussion starts with the case of unmarried girls (*v.* 25) and returns to them (*vv.* 36–38), S. Paul does not confine himself to their case, but deals with the general advisability of marriage.

25. *concerning virgins.* "Virgins" cannot be made to include unmarried men, except where, as perhaps in Rev. xiv. 4, the word is used in a metaphorical sense. Cf. *vv.* 28, 34 etc.

as one...to be faithful. i.e. as Christ's minister. True faithfulness is only possible to those who have experienced the mercy of the Lord. Bengel says admirably: "The mercy of the Lord makes faithful men: faithfulness makes the true casuist." The Greek word here used expresses both faithfulness and the possession of Christian faith; true faith brings faithfulness with it.

26. S. Paul proceeds to deal with the special case of virgins by further discussion of the advisability of marriage generally.

the present distress. The outlook both at Ephesus and Corinth was full of alarm. But S. Paul did not expect the distress to be but temporary; he regarded it as the precursor of the coming of Christ. Cf. *v.* 29. To the true Christian there is ever much to distress in the outlook. Thus at few periods of Church history would the Apostle's advice be likely to differ from that given here.

27 that it is good for a man [1]to be as he is. Art thou bound
unto a wife? seek not to be loosed. Art thou loosed from
28 a wife? seek not a wife. But and if thou marry, thou
hast not sinned; and if a virgin marry, she hath not
sinned. Yet such shall have tribulation in the flesh:
29 and I would spare you. But this I say, brethren, the time
[2]is shortened, that henceforth both those that have wives
30 may be as though they had none; and those that weep, as
though they wept not; and those that rejoice, as though
they rejoiced not; and those that buy, as though they
31 possessed not; and those that use the world, as not [3]abus-
32 ing it: for the fashion of this world passeth away. But
I would have you to be free from cares. He that is
unmarried is careful for the things of the Lord, how he
33 may please the Lord: but he that is married is careful for
the things of the world, how he may please his [4]wife.

[1] Gr. *so to be.* [2] Or, *is shortened henceforth, that both those &c.* [3] Or, *using it to the full* [4] Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.*

28. *have tribulation...spare you.* Cf. Luk. xxiii. 29. Marriage exposes men to special tribulation in evil days. S. Paul would spare his converts this.

29. *is shortened, that henceforth.* This is the great principle upon which S. Paul would lay most stress. God has made the time before the Lord's return a short time, in order to do away with worldliness. "The nearness and uncertainty of the time of Christ's coming is the regulative element in the Christian life" (Edwards). The sorrow and the joy of which S. Paul here speaks are those caused by the incidents of life in the world; they do not include spiritual sorrow or joy. S. Paul does not recommend the Stoic apathy; we are no more bound to avoid sorrow and joy than to avoid marriage; but all alike must lose their enthralling interest to those who recognise that they are soon to pass away. See F. W. Robertson's Expository Lectures on the Corinthians, Lect. XVI., a splendid exposition of this text, though he scarcely does justice to the ascetic element in S. Paul's teaching.

31. *as not abusing it.* The marginal translation "using it to the full" is almost certainly right. S. Paul has already shewn that married life, joy, sorrow and worldly goods must alike not be "used to the full." It is practically impossible to avoid "abuse" of the world, unless we are ready not to use it "to the full."

the fashion...passeth away. The outward aspect is ever changing, and the world itself, as we know it,

34 And there is a difference also between the wife and the
virgin. She that is unmarried is careful for the things of
the Lord, that she may be holy both in body and in spirit:
but she that is married is careful for the things of the
35 world, how she may please her husband. And this I say
for your own profit; not that I may cast a [1]snare upon
you, but for that which is seemly, and that ye may attend
36 upon the Lord without distraction. But if any man think-
eth that he behaveth himself unseemly toward his [2]virgin
daughter, if she be past the flower of her age, and if need
so requireth, let him do what he will; he sinneth not; let
37 them marry. But he that standeth stedfast in his heart,
having no necessity, but hath power as touching his own
will, and hath determined this in his own heart, to keep
38 his own [2]virgin *daughter*, shall do well. So then both he

[1] Or, *constraint* Gr. *noose.*

[2] Or, *virgin* (omitting daughter)

is on the eve of a great change, cf. Rom. viii. 21.

34. *holy both in body and in spirit.* S. Paul does not mean that marriage is inconsistent with absolute holiness, but that the unmarried woman is likely to serve God with more singleness of purpose.

35. *not that ... upon you.* A metaphor from hunting. S. Paul would not force his converts into a life for which they are not fitted or prepared. The value of celibacy has often been so preached as to do this.

that which is seemly ... without distraction. The "profit" of celibacy lies in its moral beauty and the opportunity it gives for undistracted service. Cf. Luk. x. 38–42, an incident which S. Paul may well have in mind; also Luk. ii. 37 and 1 Tim. v. 5. It seems probable from 1 Tim. v. 9–12 that even in Apostolic times, there was an order of church widows, under some kind of vow (cf. especially *v.* 12), and there may have been already an order of consecrated virgins also.

36. S. Paul now comes to the case specially under consideration.

behaveth himself unseemly. i.e. by keeping his daughter unmarried. Cf. Ecclus. xlii. 9, 10; vii. 25. The very conduct that S. Paul thinks morally beautiful may seem to some the very contrary. These have a right to act upon their opinion. To the mind of Jews and Greeks alike it was a disgrace for their maidens to "have no marriage-song" (Ps. lxxviii. 63). As to the possibility of a terrible misunderstanding of this verse, see Archbishop Benson's *Life*, vol. I. pp. 494, 495 (1st edition).

need so requireth. This probably refers to the danger of impurity.

let them marry. i.e. his daughter and her lover.

37. *power as touching his own will.* i.e. if the decision lies with him. Slaves would not have the right to dispose of their daughters.

keep his own virgin daughter. i.e. guard her freedom for the Lord. There is no thought of the father keeping her for himself.

38. See Appendix, page 172.

that giveth his own [1]virgin *daughter* in marriage doeth
well; and he that giveth her not in marriage shall do
39 better. A wife is bound for so long time as her husband
liveth; but if the husband be [2]dead, she is free to be
40 married to whom she will; only in the Lord. But she is
happier if she abide as she is, after my judgement: and
I think that I also have the Spirit of God.

[1] Or, *virgin* (omitting daughter) [2] Gr. *fallen asleep.*

VII. 39, 40. THE SIXTH QUESTION. The remarriage of widows.

39. *husband be dead.* The Greek word means "fallen asleep." The death of a Christian is generally thus described in the N.T. Cf. xv. 18, 20, 51. The Christian's real life knows no break (Jn. viii. 51).

only in the Lord. "Either remaining a Christian, or marrying a Christian man" (S. Augustine). It is most probable that S. Paul means to forbid a Christian woman to marry a heathen (cf. 2 Cor. vi. 14–18). The marriage laws of the heathen were so lax, that a Christian would have no security that an union formed with a heathen would prove an abiding one. Similar conditions are unhappily arising in England. In later times, when the Christian view of marriage was more widely accepted and enforced, S. Paul's rule would allow of exceptions. For many centuries, the number of baptized women was so far in excess of that of baptized men, that there was great difficulty in enforcing the strict rule. Where a "mixed marriage" is permitted, there must be a clear understanding (i) that the Christian law of marriage is accepted by both husband and wife in its strictness, and (ii) that the Christian partner is to be absolutely free to fulfil the claims of Christ. The first Christian kings both of the Franks and of the English, Chlodovech and Ethelbert, probably owed their conversion largely to their Christian wives, Chrotechildis and Bertha.

What then is S. Paul's teaching in this chapter as to marriage as contrasted with celibacy? Marriage is, for the Christian, a perfectly lawful state. If God's call has found a man married, married he is to remain. The unmarried may marry if they will. S. Paul does not shew any trace of the view that marriage is a less pure condition than celibacy. Nor does there seem to be any passage of Holy Scripture which teaches this. The only apparent exception is Rev. xiv. 4, and there virginity may possibly be a metaphor for spiritual faithfulness to the Lord, regarded as the husband of the Church (cf. 2 Cor. xi. 2 and the O.T. passim)[1]. More than this, in Eph. v. 22–33, S. Paul takes a most lofty view of marriage, making it the symbol of the relation of Christ to the Church. Marriage, like all things that God has created, is in itself very good (cf. 1 Tim. iv. 1–5; Tit. i. 15). Yet clearly S. Paul puts celibacy higher still. All indeed that he lays down definitely, is that celibacy is a thing right and morally beautiful. Throughout the chapter its special advantages and dangers cross and re-cross one another in his mind; he evidently shrinks from any hard and fast rule; he says that the celibate life requires a gift which all do not possess; he shrinks from

[1] Dr Charles may well be right in regarding the first part of the verse as an interpolation.

imposing his own view upon others (*v.* 36). But, nevertheless, it is S. Paul's deliberate opinion that celibacy is the higher state (*vv.* 6–8, 25, 38), both because of the troubles that must fall upon married people, and because of the undivided attention which the unmarried can give to devotion, the service of the Lord, and the attainment of personal holiness. "Certainly," as Bacon says, "the best works, and of greatest merit for the public, have proceeded from the unmarried, or from childless men, who both in affection and means have married and endowed the public." If for "the public" we put "Jesus Christ," we shall have S. Paul's meaning. Thus it cannot be denied that the reverence and enthusiasm for virginity which is so characteristic of the early Church has its roots in the N.T. Where S. Paul differs from a teacher like S. Jerome is (i) in his freedom from the view that marriage is in any way evil in itself, (ii) in the far greater regard that he pays to the rights of others in recommending the celibate life. "Often do the Apostles," says Bengel, "in their Epistles treat of marriage: Paul alone, but once, not spontaneously but in answer to questions, recommends celibacy, and that most gently."

But the repulsion, which this chapter often creates, is not due to S. Paul's preference for celibacy, but to the point of view from which alone he at first sight seems to regard marriage. He seems to regard it just as a protection against impurity, and to ignore its value as a moral and spiritual relation. But we must remember, in the first place, that S. Paul is not writing a treatise on Christian marriage, but answering questions which had been put to him. The nobility of S. Paul's conception of marriage is sufficiently clear from his words in the Epistle to the Ephesians. Still more we must remember that S. Paul is dealing with the matter as a practical teacher, and so speaks of marriage as he found it. Such ideals as those of the last lines of Tennyson's *Princess*, of Robert Browning's *Pompilia* and *Caponsacchi* or even of Kingsley's *S. Maura* could hardly be before S. Paul. They are no doubt implicit—even higher ideals are implicit—in the comparison of the marriage union to the union between Christ and the Church. But it needed time, it needed perhaps the permeation by Christianity of the Teutonic character, to draw them out. The Greek girl, brought up in ignorance and seclusion, was not fitted to be the comrade of her husband, nor could her husband, in most cases, either truly love her or know anything of her character before marriage. The great Greek plays leave love as a motive for marriage just as much out of sight as S. Paul does. So also, as we read *vv.* 32–34, we must remember that a Corinthian Christian would scarcely ever have any real security that the same course of action would please the Lord and please his wife. S. Paul speaks of things as he found them. If we can make them otherwise, so much the better.

Such considerations as the above we are bound to remember, in applying S. Paul's words to our own circumstances. But when all allowance has been made, we can hardly doubt that S. Paul's advice would be now very much what it was then. His reasons for celibacy remain; and, if we have reasons for marriage which S. Paul did not contemplate, the reason which he did especially contemplate will probably be less

pressing. So far as under Christian influences the nations of modern Europe have attained to higher moral ideals, the danger of celibacy has become less great. If, as is often maintained, S. Paul's words refer to local and temporary conditions, we cannot say the same of the words of the Lord in Mt. xix. 10–12. Ability to "receive" this saying is indeed, as our Lord tells us, not given to all: and that ability must surely, under modern circumstances, include more than the absence of serious moral danger in the celibate life. There are those to whom the celibate life seems of itself to bring a restlessness and distraction that are the very opposite of the blessings for which S. Paul looks from it. But still our Lord does say, "He that is able to receive it, let him receive it," and such words can hardly mean less than that in itself celibacy is a loftier vocation than marriage, if it is accepted as a vocation and a self-denial, and not from a selfish dislike of the burdens which marriage brings. The more we know of the Divine blessings given through Christian marriage, the more highly we must think of celibacy; for our Lord promises to recompense abundantly with even higher blessings those who at His call forego the lower ones (Luk. xviii. 29, 30). Perhaps a greater personal share in the spiritual relation of the Church to Christ, as His bride, is one way in which that higher blessing comes.

Additional note on VII. 10, 11.

Divorce.

These words take us into the heart of an important controversy. Is Christian marriage absolutely indissoluble, except by death, or can it by or after adultery be so dissolved that a fresh marriage becomes possible to one, if not to both the parties to it?

S. Paul's teaching seems clear. Christian marriage is indissoluble. There may be cases in which separation is justifiable; but he tells us of none which justify remarriage in the lifetime of the former partner. Now S. Paul claims to be reproducing our Lord's teaching. If our Lord had in his view made an important exception to the general rule of indissolubility, would not S. Paul have told the Corinthians of it? Cases would be sure to occur at Corinth, where this knowledge would be necessary. The Lord's teaching is found in Mt. v. 31, 32; xix. 3–9; Mk. x. 2–12; and Luk. xvi. 18. If we read that teaching in the Gospels of S. Mark or S. Luke, we have no difficulty in understanding the way in which S. Paul refers to it. Our Lord in this as in other cases retracts all concession to the hardness of men's hearts, and recalls us to the Divine ideal. He teaches that marriage is indissoluble, and stigmatises remarriage after divorce as adultery. We can hardly doubt that S. Paul would have received our Lord's teaching, as it is given to us in these two Gospels. For it seems to be almost universally recognised that where the first three Gospels are closely parallel to one another, it is S. Mark who is the original authority, while S. Luke was the evangelist most closely associated with S. Paul. If then there should prove to be a difference in the account of our Lord's teaching

given by the Jewish Gospel of S. Matthew on the one hand, and by S. Mark and S. Luke on the other, we can scarcely doubt which would be the version known to S. Paul. It seems then almost certain that the *prima facie* meaning of S. Paul's words is the true one, and that he disallows remarriage in the lifetime of the previous partner in all cases.

But can it be said that in this decision S. Paul lays down a stricter rule than the Lord lays down, according to S. Matthew's Gospel? This is the real difficulty. In Mt. v. 31, 32, our Lord is contrasting the strictness of His own law upon this subject with the practice permitted under the law of Moses. "I say unto you," He says, "that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." The last clause is not certainly genuine, but this does not affect the sense. Again in Mt. xix. 9, where the whole section (*vv.* 3–9) is parallel to Mk. x. 2–12, we have the words "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." But here a reference to the margin of the R.V. will shew that the original text is uncertain, and that the true reading may make this passage almost verbally the same with Mt. v. 32, and thus adding nothing to it. Can we then say, in view of the fact that separation without freedom to marry again was unknown to the Jews, that Mt. v. 32 allows of remarriage, when a divorce for adultery has taken place? It is difficult to suppose that our Lord can have taught this. For, in the first place, the Christian Church of the first three centuries never, as far as we know, sanctioned any such thing, the Church in the West has continued not to sanction it, and we find no consciousness in the writers of the Early Church that there is anything in S. Matthew's Gospel inconsistent with their mind upon this subject. It is true that the Eastern Church does sanction such remarriage, and has for long sanctioned it, but her witness is of very little value, since she sanctions marriage after divorce in many other cases,—cases in which our Lord's words plainly condemn it. Is it conceivable that anything short of our Lord's authority would have led the Early Christians to accept teaching so entirely new to them as that of the indissolubility of marriage? In the second place, to permit dissolution of marriage on the ground of adultery with the permission to remarry is to open the door to the most horrible evils. It is to make adultery or the charge of adultery the one road to freedom for those unhappily married, and who desire to marry some one else. If it be maintained that adultery *per se* dissolves marriage, the consequence is sufficiently remarkable. In what position does this place the innocent husband or wife, to whom his or her partner has been unfaithful? Does the state of marriage no longer exist? If so, we may cease to be married without any knowledge that such a change has taken place. If the guilty party is forgiven, is there to be a fresh marriage? It is surely idle to plead that a fresh marriage may be allowed to the innocent party, but not to the guilty one. The original union either exists or it does not. If it does, there can be no remarriage for either; if it does not, remarriage cannot be adultery for either. The Church might indeed refuse

her sanction and blessing to the remarriage of one divorced for adultery,—that would be a matter of discipline; she could not maintain that such remarriage was not real marriage, if she admitted that the original union had been dissolved. By what right could she permanently repel from communion those whose sins might have been long and deeply repented of, and whose subsequent remarriage could not but be recognised as entirely real, though it might not have received her blessing? Thus both the mind of the Church, and the plainest commonsense, lead us to exactly the same conclusion as the study of the relation existing between the Synoptic Gospels,—the conclusion that our Lord declared marriage by God's institution indissoluble, and that the words "except for fornication" are not His. How then comes it, that these words appear in the text of the first Gospel? That, in all probability, we shall never certainly know. But the words may be an interpolation, designed to guard against a serious misunderstanding of our Lord's teaching. A man may most rightly condone an act of adultery in his wife, if she repents of it. But he may not continue cohabitation with her, if she is living a life of impurity. To do this would make him an accomplice in her sin, and in the evil of bringing children into the world, whose parentage was uncertain. Our Lord could not intend him so to act. We to-day should guard against such a misunderstanding by a footnote, but the ancients did not practise this device. Footnotes, as we often see in Scripture, are placed in the text. Is it not so here? If so, the first Gospel is entirely in harmony with the rest of the N.T., and with the mind of the Early Church. Moreover, we see why the word employed is not the Greek word for "adultery," but the word for "harlotry." It is not an act of adultery which is in question, but the living of the harlot's life. The right course for the Church is surely quite clear. She must maintain her own law as binding upon her members, and refuse communion to all,—whether "innocent" or "guilty,"—who set it aside. Our Lord did not "legislate" upon the subject; that was not His way; He said that God had already legislated by the very constitution of human nature, and that the law of Moses had allowed what was inconsistent with His mind because of the hardness of men's hearts. We within the Church, where the fulness of God's grace is at our disposal, must insist upon the true ideal. With the legislation of the State the case is quite different. We Christians may think that the State will be well advised, if it makes the law of God its own; in England unhappily we cannot now speak of the State retaining the law of God as its own. But the State has to legislate for millions of people, who are not at present Christians, and do not enjoy the possession of the strength which God's grace bestows when it is sought and found. It may feel bound to consider the hardness of men's hearts, as the Mosaic law considered it. If it does, we have no justification for abusive language; we have simply to make clear that our righteousness in the matter must exceed the righteousness of English law, and to act in accordance with our own higher principles. On the whole subject, see Watkins, *Holy Matrimony*, ch. VII.; Gore, *The Question of Divorce;* Chase, *What did Christ teach about Divorce?;* Charles, *The Teaching of the New Testament on Divorce;* and Box and Gore, *Divorce in the New Testament* (a Reply to Dr Charles).

Additional Note on VII. 12.

Apostolic Inspiration.

S. Paul's words in the preceding chapter throw light upon the extent and character of Apostolic Inspiration. It is obvious that S. Paul does not regard all that he says as possessing equal authority. Where the Lord Himself has spoken, it is enough to point out the fact, and repeat His teaching. No arguments are added in this case (*vv.* 10, 11). In other cases, S. Paul himself speaks quite confidently and decisively, even where he has no definite word of our Lord upon which to rely (e.g. *vv.* 12–16). No claim is here made to inspiration, and arguments are given (cf. x. 15). But the claim to inspiration nevertheless lies in the background (cf. i. 1); it is scarcely conceivable that questions of such complexity and difficulty should be so authoritatively decided, unless S. Paul felt himself to possess more than human authority, and to be guided by more than human wisdom. On the other hand, there are cases in which S. Paul, though giving his own opinion quite clearly, nevertheless does not impose it upon others, but allows them to form their own views, and to act upon them (cf. *vv.* 25, 26, 36, 40). The last verse is especially interesting. When the Apostle says "I think that I also have the Spirit of God," there is no reason to suppose that he is simply censuring the claim of others to an exclusive inspiration. It is that, though sure that he is himself Spirit-taught, he does not feel justified in imposing his view upon others.

These facts are plainly inconsistent with any mechanical theory of S. Paul's inspiration. They point rather to an inspiration, which blends itself with the mind and character,—an inspiration the same in kind as that of other Christians, though higher in degree. The claim, that our own views are in all cases the views which the Spirit has taught us, is a sign not of true inspiration, but of arrogance or fanaticism. It implies forgetfulness of the fact that the Holy Spirit respects human freedom and individuality, and no more forces those upon whom He acts into correctness of opinion than into moral perfection. S. Paul was certain that he possessed Divine teaching, but he was not equally certain as to how far that teaching extended. In some cases, his claim to have the mind of the Spirit goes very far (cf. ii. 10–16); the Spirit is the Author of the very language in which his teaching is expressed (see notes on ii. 13); but there are other cases, in which he will not say more than that he gives his "judgement, as one that hath obtained mercy of the Lord to be faithful," and that he "thinks that he also has the Spirit of God." There are few things in which the inspiration of S. Paul is more clearly seen than in his reasonableness and modesty. When we see these characteristics in him, we feel all the more confidence in his authoritative teaching. A man who speaks so cautiously, as S. Paul speaks in this chapter, would never have confused his own ideas and prejudices with Divine teaching. "I speak as to wise men; judge ye what I say"—so S. Paul often speaks to us. And when he does so, we best shew respect to him by taking him at his word. It is far better for our own progress to consider and weigh S. Paul's words, than simply to accept them (in all cases equally) as they stand, without so considering them.

VIII. 1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up,

Ch. VIII. S. Paul now turns to a new subject—the duty of a Christian in relation to meat that had formed part of an idol-sacrifice. This was a question of great practical difficulty at Corinth. In the ancient world, as we see in the case of the peace-offerings of the Jews (Lev. iii.; vii. 11–21), a sacrifice was frequently followed by a social meal. Only part of the victim was consumed upon the altar; the rest was either given back to the worshipper, or became the property of the priest. At Corinth, most banquets were probably sacrificial feasts, while a great part of the meat publicly exposed for sale would have been sacrificial meat. What then was the Christian to do? Might he make use of such food, or not? Then, as now, the Jews would have their own butchers. The law prohibited any consumption of the blood of an animal (Lev. xvii. 10 ff.), blood being sacred as the vehicle of "life," and this could only be completely avoided, if animals were killed by a special method. What were Christians to do? A Jew would not necessarily give up his old ways of thinking, because he had become a Christian. The great principle that "not that which goeth into the mouth defileth a man" required time for its understanding and acceptance. The prohibition by the Conference of Jerusalem (Ac. xv. 29) of any sharing in "things sacrificed to idols," in "blood," and in "things strangled" was a concession to Jewish feeling, and the reverence for even animal "life" which lay beneath it. Nor would the question be easy even for a Gentile Christian. Accustomed as he had been to regard the gods of his country as real beings, he would often find it hard to divest himself of the idea that food contracted a taint by being offered to them. It is with the difficulties of the Gentiles, as viii. 7 shews, that S. Paul has specially to deal. The most scrupulous were afraid to eat meat at all, unless they had satisfied themselves as to its previous history, while the most strong-minded—and, as they themselves claimed, enlightened—Christians went so far as to take part in sacrificial feasts in the heathen temples. S. Paul deals with the subject, though not without digressions, from viii. 1 to xi. 1. He distinguishes carefully between eating idol-meats in private houses, and eating them in a temple. The first he allows, except when there is danger of doing harm to scrupulous Christians; the second he altogether forbids. Thus his decision, though not quite the same as that of Ac. xv. 29, is based upon the same principles:—(*a*) the full recognition that there can be no food unlawful or unclean to the Christian, (*b*) the duties of charity towards others and caution lest we be led into sin. In later days, the eating of sacrificial meats was regarded as unlawful, because it had come to signify renunciation of Christianity. It was not so in S. Paul's time.

With S. Paul's words here, we should compare Rom. xiv. 13–23. The spirit in which he deals with the problem before him is the same in each case. There however he seems to have in mind the scruples of Jewish Christians, while here he has Gentile Christians in view.

VIII. 1. *we all have knowledge.* These words may be a quotation from the letter of the Corinthians to S. Paul. They had laid stress upon

2 but love [1]edifieth. If any man thinketh that he knoweth
3 anything, he knoweth not yet as he ought to know; but if
4 any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there
5 is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods

[1] Gr. *buildeth up.*

their enlightenment on this subject; S. Paul calls them to something better than enlightenment, namely love.

Knowledge...edifieth. Knowledge affects him who possesses it, without always improving him. Love builds up others; it is careful to help them and minister to their progress. Bengel refers to vi. 12. "Knowledge says only 'All things are lawful for me': love adds 'But not all things edify.'" It is evident that S. Paul here speaks of knowledge divorced from love. That tends but to pride and conceit, even though its subject-matter be divine. "The Tree of Knowledge is not the Tree of Life." The great contrast lies not between "religious" and "secular" knowledge, but between knowledge of any kind without love, and knowledge in union with it. As S. Bernard says "To desire to know, for the purpose of knowing, is curiosity; to desire it, that you may be known, is vanity; to desire it, that you may sell your knowledge, is mean trading; to desire it, that you may be edified, is prudence; to desire it, that you may edify, is love."

2. *If any man...ought to know.* In spiritual things conceit of one's own knowledge is a sure sign that true knowledge has never yet been attained. True knowledge is unattainable without love, since it is love which brings sympathy with God Whom we desire to know.

3. *the same is known of him.* The meaning is either (*a*) God is known of this man, or (*b*) this man is known of God. The former is what the context would lead us to expect. Love is the way to the true knowledge of God (1 Jn. iv. 7, 8). But it seems scarcely like S. Paul's profound reverence to refer to God as "the same," and, as Gal. iv. 9 shews, S. Paul prefers to speak of God's knowledge of us, rather than of our knowledge of God. Cf., for the structure of the sentence, Rom. viii. 9. The second interpretation is therefore the better. But deep knowledge, like love, must be mutual. The fact that God knows a man, with that special knowledge of which S. Paul here speaks, makes the knowledge of God by that man a certainty.

4. *no idol...in the world.* Again there is probably a quotation from the letter of the Corinthians. In *vv.* 4–6 S. Paul lays down the truth, upon which the more enlightened Corinthians relied in eating freely the idol-meats; in *vv.* 7 ff. he shews the considerations that must limit Christian liberty in the matter.

5. *though...earth.* S. Paul explains and limits the assertions of the previous verse. There are gods—and many gods—so reputed among

6 many, and lords many; yet to us there is one God, the
Father, of whom are all things, and we unto him; and one
Lord, Jesus Christ, through whom are all things, and we
7 through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as
of a thing sacrificed to an idol; and their conscience being
8 weak is defiled. But meat will not commend us to God:
neither, if we eat not, [1]are we the worse; nor, if we eat,
9 [2]are we the better. But take heed lest by any means this
[3]liberty of yours become a stumblingblock to the weak.
10 For if a man see thee which hast knowledge sitting at

[1] Gr. *do we lack.* [2] Gr. *do we abound.* [3] Or, *power*

the heathen, but they are nothing to Christians as objects of worship, or claimants for allegiance.

6. *yet to us...we through him.* To us Christians there is but one God, Who is the Father, Who is the source of all creation, and for Whom we Christians exist. To us, also, there is but one Lord, one claimant for our allegiance, Jesus Christ, through Whom all came into being, and through Whom we Christians are what we are. This verse contains the earliest statement in the N.T. as to the work of our Lord in creation. Though the Father was the source, our Lord was the instrument of creation. The Early Church identified Him with the Divine Wisdom of Prov. viii. 22 ff., and similar Hebrew conceptions, such as that of the Divine Word. The doctrine is stated more fully in Col. i. 16–18. There, as here, the work of our Lord in creation and His work for the Church are spoken of together. Plainly, the higher doctrine of our Lord's Person was not an addition to the primitive faith of the Church. It is found in this passage, in an epistle whose authenticity is undoubted, almost as clearly as in Jn. i. 1–4. Compare Heb. i. 1–3. S. Paul, S. John, and the author of the Epistle to the Hebrews are united as to the doctrine, though they shew their mutual independence, by the variety of the language in which they express it. Here it has a special bearing upon the use of idol-meats. These meats cannot really belong to demons. They, like all else, are "of" one God, the Father, and "through" one Lord, Jesus Christ.

7. *eat as...sacrificed to an idol.* i.e. they cannot regard it as ordinary meat, cannot rid themselves of the feeling that they are taking part in an idolatrous banquet. Thus the statement, quoted in *v.* 1 from the letter of the Corinthians, was not strictly true.

their conscience...is defiled. Guilt is contracted by doing what we regard as wrong, whether it be really wrong or not. Cf. Rom. xiv. 23. What defiled the unenlightened Corinthian was not the idol-meat, but his disregard of what he felt to be his duty.

8. *But meat...to God.* Either now or at the day of judgment. The matter has in itself nothing to do with our relation to God. There may also be the thought, that there is nothing pleasing to God, in the fact that we assert our freedom.

meat in an idol's temple, will not his conscience, if he is
weak, [1]be emboldened to eat things sacrificed to idols?
11 For [2]through thy knowledge he that is weak perisheth,
12 the brother for whose sake Christ died. And thus, sinning
against the brethren, and wounding their conscience when
13 it is weak, ye sin against Christ. Wherefore, if meat
maketh my brother to stumble, I will eat no flesh for ever-
more, that I make not my brother to stumble.

[1] Gr. *be builded up.* [2] Gr. *in.*

10. *be emboldened...to idols.* Better, as R.V. margin, "be builded up," edified, to eat. Cf. *v.* 1. The words are ironical. It is a fine edification indeed, to build up the unenlightened Christian to his ruin.

11. A further explanation of the warning of *v.* 9. Every word helps to bring out the heinousness of the enlightened Christian's conduct. The weakness of the person injured, the greatness of the injury done to him, his relation to the injurer, the love of Christ for him, and the means by which the injury is inflicted, all make the guilt greater. Cf. Mt. xviii. 6, 7. It should also be noticed, how the word "perisheth" brings out the seriousness of disobedience to what is thought to be a duty. True life is inconsistent with disobedience.

12. *wounding...it is weak.* The conscience is wounded by the personal sin into which its possessor is led. For this the enlightened Christian is responsible.

sin against Christ. Christ died for the weak brother, and the weak brother is in such real corporate union with Christ, that all that injures him injures also his Divine Head. S. Paul had learned this truth of the Lord Himself (Ac. xxvi. 14, 15).

13. *eat no flesh for evermore.* S. Paul is willing to eat no flesh at all for ever, rather than injure the spiritual being of his brother. It is quite possible that the Corinthians had urged that abstinence from idol-meats meant, under their circumstances, abstinence from meat altogether.

This verse leads on to ch. ix., where S. Paul shews how faithful he himself is to the teaching just given.

To avoid misunderstanding, it should be noticed that by "the weak brother" S. Paul means a Christian, who, though himself troubled by unfounded scruples, may be likely to follow the lead of others in spite of them. With censorious and Pharisaical people, who exclaim against those whose minds are wider than their own, S. Paul would have us deal in a very different way. Cf. Gal. ii. 4, 5. People of this kind are in no special danger of being "edified" to their ruin. No doubt, it is desirable, if possible, not to shock the susceptibilities of any one (cf. Rom. xii. 17), but the avoidance of this is not always consistent with faithfulness to principle. It is of real importance to notice what it is that S. Paul means by wounding the conscience of another (*v.* 12). The

wound, that he has in mind, is the wound which that other causes to his own conscience by unfaithfulness to his own conception of his duty. We may, of course, wound the feelings of others by disregarding their scruples, but that is not here the question. Compare the fuller note at the end of ch. x.

IX. 1 Am I not free? am I not an apostle? have I not
2 seen Jesus our Lord? are not ye my work in the Lord? If
to others I am not an apostle, yet at least I am to you:
3 for the seal of mine apostleship are ye in the Lord. My
4 defence to them that examine me is this. Have we no

Ch. IX. S. Paul does not at this point turn to a new subject; the question of the idol-meats will recur in ch. x.; but he points out that he himself habitually considers the profit of others, instead of insisting upon his rights (cf. viii. 13; 1 Th. ii. 6–9). Thus *v.* 19 is the key-note of this chapter. At the same time, he no doubt dwells upon his position and conduct as an Apostle, more than he would have done, if there had not been those among the Corinthians, who denied his claims. Cf. xv. 9–11 and 2 Cor. xii. 11–18.

IX. 1–3. Proof of S. Paul's Apostleship.

1. *Am I not free?* The words are closely connected with the previous chapter. S. Paul claims Christian liberty as fully as any one.

have I not seen Jesus our Lord? To have seen the Risen Lord was necessary for Apostleship. On the one hand, the Apostles were witnesses of the Resurrection (Ac. i. 22; xxii. 14); and, on the other hand, it was from the Risen Lord that the Apostolic commission proceeded (Mt. xxviii. 18–20; Jn. xx. 21; Gal. i. 1). It is plain, both here and in xv. 5–8, that S. Paul regarded our Lord's appearance to him on the Damascus road as a real appearance, like those of the Great Forty Days, and not as a mere vision. Cf. Ac. ix. 17, 27, and contrast 2 Cor. xii. 1 ff. This is often forgotten in modern psychological explanations of S. Paul's conversion.

2. *If to others ... an apostle.* Probably a reference to the Judaizing teachers, who had come to Corinth. See Introduction, p. xxi. S. Paul never claimed Apostolic authority over the Christians of Jerusalem (cf. Gal. ii. 9), but over his own Gentile converts he did.

the seal...in the Lord. A seal attests the genuineness of that to which it is affixed. So the character of the Corinthian church proved the genuineness of S. Paul's Apostleship. Cf. 2 Cor. iii. 2. Evangelists, who were not Apostles, might have been the means of their conversion, but only an Apostle could have bestowed the high spiritual gifts, which the Corinthians enjoyed. Cf. i. 4–7; xii. 4–11; and Rom. i. 11.

3. *them that examine me.* The same word is employed as in iv. 3. S. Paul seems to be thinking especially of the Judaizing teachers, and their Corinthian supporters.

is this. i.e. what S. Paul has said in *vv.* 1 and 2, not what he is about to say. But the verses that follow really continue the defence. S. Paul's adversaries would represent his refusal to accept maintenance as a confession of the weakness of his position. Cf. 2 Cor. xii. 13.

5 right to eat and to drink? Have we no right to lead
about a wife that is a [1]believer, even as the rest of the
6 apostles, and the brethren of the Lord, and Cephas? Or I
only and Barnabas, have we not a right to forbear working?
7 What soldier ever serveth at his own charges? who planteth
a vineyard, and eateth not the fruit thereof? or who
feedeth a flock, and eateth not of the milk of the flock?
8 Do I speak these things after the manner of men? or saith
9 not the law also the same? For it is written in the law of
Moses, Thou shalt not muzzle the ox when he treadeth
10 out the corn. Is it for the oxen that God careth, or [2]saith
he it altogether for our sake? Yea, for our sake it was
written: because he that ploweth ought to plow in hope,

[1] Gr. *sister.* [2] Or, *saith he it, as he doubtless doth, for our sake?*

IX. 4–18. S. Paul's refusal of maintenance.

4. *to eat and to drink.* i.e. at the expense of the Church. Cf. Luk. x. 7.

5. *a wife that is a believer.* This, and not simply "a woman that is a believer," is probably the right translation. The suggestion that S. Paul speaks of Christian women, ministering to the Apostles by their substance (cf. Luk. viii. 3), is inconsistent with the context, for the women here mentioned seem to need maintenance at the hands of the Church. It is not here asserted that all the Apostles, except S. Paul, were married, but only that as a body they claimed the right, some doubtless also exercising it. On "the brethren of the Lord," see Additional Note, pp. 80, 81.

6. *forbear working.* i.e. to cease to support ourselves by our own labour. Cf. Ac. xviii. 3; xx. 34.

7. Three illustrations of the right of the Apostles to maintenance. The soldier, the cultivator of the vine, and the shepherd, are all used elsewhere in Scripture as types of the Christian worker (2 Tim. ii. 3–6; 1 Cor. iii. 6, 7; Jn. xxi. 15–17).

8. *after the manner of men.* i.e. am I merely employing human analogies, without any higher authority upon which to rely?

9, 10. *Thou shalt not muzzle... the corn.* Deut. xxv. 4. Oxen, engaged in treading out corn, are to this day unmuzzled in the East. Cf. 1 Tim. v. 18.

Is it for the oxen... for our sake? S. Paul does not, of course, deny that God cares for oxen in the course of His providence (Ps. cxlv. 9; Mt. vi. 26), but he does seem to assert that this particular passage refers not to oxen, but to Christian teachers. On S. Paul's method of interpreting the O.T., see Additional Note, pp. 82, 83.

10. *he that ploweth... hope of partaking.* S. Paul does not here refer to the workman's hope of ultimately sharing in the fruits of his labour, but to his hope of maintenance while the labour continues. For the thought of spiritual ploughing, cf. Jer. iv. 3 and Hos. x. 12. The metaphor of the thresher is no less appropriate. The Christian Apostle separates from the world the true grain of the children of God, and

11 and he that thresheth, *to thresh* in hope of partaking. If
we sowed unto you spiritual things, is it a great matter if
12 we shall reap your carnal things? If others partake of *this*
right over you, do not we yet more? Nevertheless we did not
use this right; but we bear all things, that we may cause no
13 hindrance to the gospel of Christ. Know ye not that they
which minister about sacred things eat *of* the things of
the temple, *and* they which wait upon the altar have their
14 portion with the altar? Even so did the Lord ordain that
they which proclaim the gospel should live of the gospel.
15 But I have used none of these things: and I write not
these things that it may be so done in my case: for *it were*
good for me rather to die, than that any man should make
16 my glorying void. For if I preach the gospel, I have
nothing to glory of; for necessity is laid upon me; for woe

gathers them into the kingdom of Christ. Cf. Mt. iii. 12,—words which S. Paul may have in mind.

11. The thought of the sower is added to those of the ploughman and of the thresher. Cf. Rom. xv. 27.

12. *others.* i.e. the Judaizing teachers. Cf. 2 Cor. xi. 20. The "right" is that of maintenance.

13. *minister about ... with the altar?* The reference is to the provisions of the Mosaic law. Both halves of the verse probably refer to the priests, though the former may be taken to include the Levites (cf. Numb. viii. 15). "The things of the temple" include the tithes, the shew-bread etc., while the "portion with the altar" is the priest's share of the sacrifices (cf. Lev. vii.). It was not so much that the people supported the priests, as that God supported them out of the offerings made to Him. This is the highest view to take of the support of the Christian ministry also.

14. *Even so...live of the gospel.* Mt. x. 10; Luk. x. 7, 8. S. Paul evidently was acquainted with our Lord's actual teaching. Cf. vii. 10, 11, and xi. 23 ff. As in Rom. xv. 16, and Phil. ii. 17, he regards evangelistic labour under the new covenant as parallel with priestly service under the old, though the thought of the priestly service of Christians probably appears in Ac. xiii. 2.

15. *But I...these things.* The word "I" is emphatic;—I, unlike your later teachers, and unlike you Corinthians, who insist upon your strict rights.

make my glorying void. i.e. make me unable to say any longer, that I preach the gospel at my own charges.

16–18. It is difficult to be certain of the exact force of each clause in these verses. The general meaning seems to be that, under S. Paul's circumstances, he could only look for a reward, if he did more than just preach the gospel, i.e. if he preached it without earthly recompense.

16. *necessity is laid upon me,* i.e. by the distinct call, which S. Paul had received. If he disobeyed it, he could look only for the severest punishment. Cf. 1 Tim. i. 1.

17 is unto me, if I preach not the gospel. For if I do this of
mine own will, I have a reward: but if not of mine own
18 will, I have a stewardship intrusted to me. What then is
my reward? That, when I preach the gospel, I may make
the gospel without charge, so as not to use to the full my

17. *of mine own will.* i.e. as a volunteer who has no special Divine call. This, so far as we know, was the position of Apollos (Ac. xviii. 27, 28), and of many other preachers (cf. Ac. viii. 4).

if not...intrusted to me. This was the position of S. Paul, as of his fellow-Apostles. He was a steward, to whom a definite work had been entrusted (cf. iv. 2), and had no right to expect a reward for simple obedience.

18. *What then is my reward?* The word "my" is emphatic. Volunteers might look for a reward for their service; S. Paul could not.

That, when I preach ... in the gospel. S. Paul speaks somewhat loosely, but the meaning is plain. His making the gospel without charge to his hearers was the one ground upon which he could look for a reward.

Other ways of explaining *vv.* 17 and 18 are these. (i) We may take *v.* 17 to mean that S. Paul expects a reward, if he follows the Divine call willingly; otherwise, he is but a slave entrusted with a task. This interpretation is not likely to be the true one. To follow the Divine call willingly would not make S. Paul any less really entrusted with a task. (ii) We may regard the question, with which *v.* 18 opens, as finding its answer in the rest of the verse. To preach the gospel freely is itself a reward. But this thought would surely be over-subtle, and unsuited to the context. Beside this, the word translated "reward" is so habitually used in the N.T. for the future reward, which God will give to His servants, that it is hard to assign it any other meaning here. Cf. iii. 8, 14.

The question may be raised, whether S. Paul does not in *vv.* 15–18 teach "works of supererogation." It may be said that he describes his refusal to accept maintenance at the hand of the church as a "voluntary work besides, over and above, God's commandments" (*Anglican Articles of Religion*, xiv.), and as meriting reward as such. This would be true, if we had a right to take his language here by itself, and press it to a strict logical conclusion. But the language of the heart is misused, when we treat it as if it were the language of technical theology. The relation of the Christian worker to God cannot be fully described by any human language. In one aspect, indeed, he is a slave working for a Master, Whose claim is absolute. Cf. Luk. xvii. 10, quoted in the Anglican Article. In another aspect, he is a hired servant, working for a promised reward, and therefore rightly expecting it. Cf. Mt. xx. 1–16. In yet another aspect, he is God's son, with interests identical with God's, and looking to share all that He has. Cf. Luk. xv. 31, and Rom. viii. 16, 17. No one of these aspects gives a complete view of the relation, nor ought we to press any one of them to the exclusion of the rest. Moreover, of all these aspects, that of the hired servant will least bear a logical superstructure. Taken by itself, it ascribes

19 right in the gospel. For though I was free from all *men*,
I brought myself under bondage to all, that I might gain
20 the more. And to the Jews I became as a Jew, that I
might gain Jews; to them that are under the law, as under
the law, not being myself under the law, that I might gain
21 them that are under the law; to them that are without

to man an independence of God, which in no way belongs to him, and might easily foster the bargaining spirit, which the very parable, that brings out this aspect, so emphatically condemns. This bargaining spirit the Roman doctrine in its coarser form certainly fosters, but that spirit is not S. Paul's. What he here does is not to overstrain the thought of the hired servant, but to refuse to overstrain the thought of the slave. Christian service would lose all its joy, if it were simply regarded as performed for a Master, Who might indeed be just satisfied, but could not be more than satisfied with His servant. S. Paul knew the love of God far too well for this. He knew that God would welcome enthusiastic service, and richly reward it. Cf. Luk. xii. 37. On the subject of reward, see Trench *On the Parables*, The Labourers in the Vineyard (last note).

IX. 19–23. Further instances of S. Paul's self-sacrifice for others.

19. *For though...from all men.* S. Paul realised his freedom as fully as the most enlightened Corinthian (*v.* 1). Nevertheless, he as much accommodated himself to the ideas and wishes of others, as a slave must do to those of his master.

that I might gain the more. This was S. Paul's great motive—to gain men for Christ. The thought of reward was quite secondary. Cf. Rom. ix. 3. "True charity," as S. Bernard says, "is not mercenary, though a reward follows it."

20. *to the Jews...gain Jews.* It was by no means true that S. Paul taught "all the Jews which are among the Gentiles to forsake Moses" (Ac. xxi. 21). Not only did he take a lofty view of Jewish privileges (Rom. iii. 1–3; ix. 4, 5) and appeal to the O.T. in addressing the Jews (Ac. xiii. 16 ff.), but he was even willing to conform to distinctively Jewish practices (Ac. xvi. 3; xviii. 18; xxi. 20–26). If it here seems strange that S. Paul, a Jew by birth, should speak of becoming one, we must remember that the word has to him a religious rather than a racial signification. Thus in x. 32, the Church of God is distinguished both from Jews and from Gentiles.

not being myself under the law. Cf. Gal. ii. 19–21. S. Paul's doctrine, as to the freedom of the Christian from subjection to the Mosaic law, is worked out in the Epistles to the Galatians and Romans. Not only does the Christian no longer look to the law as his means of acceptance with God, but he is free from it altogether. The death of the Lord delivered Him, not only from the burden of human sin, but from that subjection to the law, into which He had been born (Gal. iv. 4). Through union with Him, the Christian is free also. But cf. *v.* 21.

21. *to them that...without law.* Cf. *vv.* 24–27; xi. 14; Ac. xiv. 15–17; xvii. 22–31; xix. 9. In dealing with the Gentiles, S. Paul appealed to the

law, as without law, not being without law to God, but under law to Christ, that I might gain them that are with-
22 out law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may
23 by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof.
24 Know ye not that they which run in a [1]race run all, but

[1] Gr. *racecourse.*

teaching of nature, to common sense, and to the witness of their own poets. Professor Ramsay has pointed out, how S. Paul's Gentile name is first employed at Paphos, when he comes into contact with the Roman governor, Sergius Paulus. He appealed to the Graeco-Roman world as himself a member of it (Ac. xiii. 9).

It should be noticed that the word here translated "without law" has also the meaning "lawless." S. Paul therefore hastens to correct a possible misunderstanding.

not being...under law to Christ. S. Paul is only free from one law, because he is under another. That very union with Christ, which made him free from the law of Moses, has brought him under the perpetual rule of the Spirit of God (Rom. viii. 2). And the law of the Spirit is the law of Christ, the law of love. (Cf. Jer. xxxi. 33; Rom. xiii. 10.)

22. *To the weak...gain the weak.* Cf. viii. 13. Among scrupulous Christians S. Paul acted as if he shared those scruples.

all things to all men. S. Paul's own example is instructive, as shewing how far this method of action may rightly be carried. S. Paul sacrificed his personal claims, and personal liberty of action; he never sacrificed any important principle, or compromised the liberty of others. Cf. Gal. ii. 5. With him to please others was what he chose in love to do instead of pleasing himself; he did not sacrifice to it the pleasing of God. We may only be "liberal" with that which is our own to give. When S. Peter, in becoming as a Jew to the Jews (Gal. ii. 11–14), abandoned his previous habit of eating with the Gentile converts, he both made a serious sacrifice of principle, and went far to impose the burden of the law upon those who were free from it. Hence S. Paul's rebuke.

23. *for the gospel's sake...partaker thereof.* An anticipation of the thought of *v.* 27. The gospel brings a claim for self-sacrifice, and there can be no sharing in its blessings, for those who refuse to answer to that claim. Thus this verse leads on to *vv.* 24–27.

IX. 24–27. THE NEED OF STRAINING EVERY NERVE IN THE CHRISTIAN RACE.

S. Paul brings out two points:— (i) Not all who run obtain the prize. Special exertion is needed. (ii) Self-discipline is needful for all who strive; the body must be a slave, not a master. Thus these verses are connected, on the one hand, with S. Paul's account of the intensity of his own efforts (*vv.* 15–23), and, on the other, with the warning of ch. x. as to the moral dangers of the idolatrous feasts.

24. *they which run in a race.* S. Paul had spent two years at Corinth, and so had probably been present at a celebration of the great

one receiveth the prize? Even so run, that ye may attain.
25 And every man that striveth in the games is temperate in
all things. Now they *do it* to receive a corruptible crown;
26 but we an incorruptible. I therefore so run, as not un-
27 certainly; so [1]fight I, as not beating the air: but I [2]buffet
my body, and bring it into bondage: lest by any means,
after that I have preached to others, I myself should be
rejected.

[1] Gr. *box.* [2] Gr. *bruise.*

Isthmian games. For his application of the metaphor, cf. Ac. xx. 24; Phil. iii. 12–14. To the saint of the O.T., life was a walk, a pilgrimage; to the saint of the N.T., with his need for keener exertion, it is also a race.

25. *is temperate in all things.* The Greek athletes were ten months in strict training. Cf. Heb. xii. 1, where the "weight" to be laid aside seems to be the superfluous flesh of the runner.

a corruptible crown. At the Isthmian games, the victor's wreath was of pine leaves. The contrast in S. Paul's mind was also in S. Peter's (1 Pet. v. 4).

26. *uncertainly.* The goal must be kept clearly in view of the runner. S. Paul, as in Phil. iii. 14, thinks of the prize as awaiting him at the goal.

fight I...the air. The thought is of the boxing-match. Every blow must tell. Much spiritual activity is wasted because it has no definite aim. The value of Scupoli's *Spiritual Combat* largely lies in its firm grasp of this truth.

27. *I buffet ... bondage.* The thought of the boxing-match is still carried on. S. Paul says that his antagonist is his own body. He does not, of course, regard the material body as evil (cf. 1 Tim. iv. 4), though the A.V. mistranslation of Phil. iii. 21 might suggest this. But so strong is the hold, which sin has acquired upon the body, so disordered are its impulses, that he calls it the "body"—or "flesh" "of sin" (Rom. vi. 6; viii. 3). His own method of subduing it, as the context shews, was not by voluntary austerities—S. Paul does not seem to have thought highly of these (Col. ii. 23)—but by the unsparing employment of it in the service of God. The real security against the body being master lies in a complete response to the Divine call for service (Gal. v. 16). Cf. Phil. i. 20; Heb. x. 5–10; and in this Epistle vi. 13.

after that...rejected. There may possibly be a reference to the herald's proclamation at the games of the rules of the contest, and the rejection of competitors who disregarded them. But this seems far-fetched. Lack of effort and training on the part of competitors would lead to failure, but not to disqualification. In Biblical Greek, the word here translated "rejected" commonly means "refuse," or "rejected on trial." S. Paul means that his own salvation may be forfeited. Thus the text negatives the Calvinistic doctrine of "final perseverance"; even S. Paul was not sure of ultimate salvation. Nevertheless his confidence seems to have deepened as his life went on. The tone is changed in Phil. iii. 12–14, and rises to one of triumph in 2 Tim. i. 12; iv. 7, 8.

Additional note on IX. 5.

The Brethren of the Lord.

S. Paul mentions "the brethren of the Lord" between the Apostles and Cephas. Evidently, they were of great importance in the eyes of the Corinthians, perhaps only second to S. Peter himself. Who then were these brethren of our Lord? Their names are given in Mt. xiii. 55, Mk. vi. 3, where they are brought into the closest connection with our Lord's mother and foster-father, as well as with our Lord Himself. But their exact relationship to our Lord is uncertain. Three views have been maintained. Were they (i) the sons of S. Joseph and S. Mary, and therefore our Lord's brothers in the strict sense? This is called the Helvidian view. It was maintained by Helvidius (circ. A.D. 380) and some few others in the early church, and is the view of many modern writers. Or were they (ii) the sons of S. Joseph by a former wife, and therefore only our Lord's foster-brothers? This is called the Epiphanian view, as its chief exponent in the early church was Epiphanius, bishop of Constantia in Cyprus (A.D. 367). But it is far older than Epiphanius, and seems to have been traditional from very early times. Or were they (iii) our Lord's cousins, the sons of Alphaeus or Clopas, and Mary, a sister of the Blessed Virgin? This view was adopted by S. Jerome, who seems to have been the first to maintain it. He was followed by S. Augustine and the Western Church generally. The third view must be dismissed. It does great violence to the word "brethren"; it has no support in early Christian tradition; and even Scripture, to which S. Jerome appeals, is against it. One argument seems by itself decisive. The theory assumed that "James, our Lord's brother" (Gal. i. 19), and "James, the son of Alphaeus," our Lord's Apostle (Mt. x. 3), were the same person. But it is almost impossible to regard "James, the Lord's brother" as an Apostle in the strict sense. The "brethren of the Lord" are not only quite a distinct body from the Apostles (Mt. xii. 47; Ac. i. 13, 14), but only a few months before our Lord's death they did not even believe (Jno. vii. 3–5; cf. Mk. vi. 4).

Between the first and the second view the choice is more difficult. The word "brethren" cannot be regarded as giving any great advantage to the theory of Helvidius. Our Lord was throughout His life regarded as the "son of Joseph." S. Joseph is called His father both by S. Mary herself (Luk. ii. 48) and by the Evangelist S. Luke, whose belief in the miraculous birth is undoubted. Cf. Luk. ii. 33 (R.V.), 41, 43 (R.V.). This being so the sons of S. Joseph would necessarily be called His brethren. Nor does Scripture elsewhere supply us with information that definitely decides the question. It is urged, on behalf of the Epiphanian view, that the attitude of the Lord's brethren towards Him is rather that of elder than of younger brothers (Mk. iii. 21, 31; Jno. vii. 3, 4), and that it is inconceivable that our Lord would have committed His mother to S. John (Jno. xix. 26, 27) had she had children of her own living, who were soon to be (if they already were not) members of the Church (Ac. i. 14). But the former argument is very precarious and we surely know too little of the circumstances to attach to

the latter the decisive force, which Bishop Lightfoot attaches to it. On the other hand, the arguments urged for the Helvidian view, from the supposed natural meaning of Mt. i. 25 and Luk. ii. 7, are little more substantial. Professor Mayor presses strongly the words of Mt. i. 25. But we cannot treat these words as if they were the statement of the Evangelist as to an ordinary fact. The narrative of Mt. i. 18–25 must depend for its authority upon S. Joseph himself, and *v.* 25 gives just such testimony as we should expect him to have given. The Church needed to know that our Lord was not his son, but beyond this was in no way concerned with his relations with S. Mary; and *v.* 25 is so worded as to tell us what we need to know, and that only. Luk. ii. 7 is equally inconclusive. As Bishop Lightfoot has pointed out, "the prominent idea conveyed by the term first-born to a Jew would be not the birth of other children, but the special consecration of this one. The typical reference in fact is foremost in the mind of S. Luke; he himself explains it 'Every male that openeth the womb shall be called holy to the Lord' (ii. 23)."

We seem left then to the tradition of the Church, and our sense of what is fitting under the circumstances, and both incline us to regard the Epiphanian view as at least the more probable. That S. Mary was ever-virgin is certainly the tradition of the Church. So far as we know, Tertullian alone among early writers held a different view. Even the tradition, that our Lord's brethren were the sons of Joseph by an earlier wife than S. Mary, is very old. It is found both in the so-called Gospel according to Peter, and in the Protevangelium of James, both dating from the middle of the second century, and seems to have come from a Jewish source, unlikely to be affected by the excessive admiration for celibacy, which arose later. Nor surely can we altogether disregard what is sometimes called "the sentimental objection" to the Helvidian view. It is "the tendency," says Dr Mill (quoted by Prof. Mayor), "of the Christian mystery, God manifest in the flesh, when heartily received to generate an unwillingness to believe that the womb thus divinely honoured should have given birth to other merely human progeny." The "sentiment" in question is Christian sentiment, and it is difficult not to believe that a Christian sentiment so widespread represents the mind of the Spirit. Cf. 1 Cor. ii. 14–16. It may be quite true, as Prof. Mayor urges, that we must not judge the minds of S. Mary and S. Joseph by our own. Marriage was greatly honoured by the Jews, and the Gospels seem to make it clear that the full mystery of our Lord's Person was not at once revealed to His mother or to His foster-father. But we have to consider not only the minds of S. Mary and S. Joseph, but the mind of God. His actions, we are taught, possess a seemliness, that we ourselves can appreciate (Heb. ii. 10; vii. 26). Isaac, the typical "child of promise," was his mother's only son, and Isaac's birth is the chief O.T. type of that of the Lord (cf. Luk. ii. 1, 37, which quotes Gen. xviii. 14). Is it not most probable that in the Lord's case also what the Christian consciousness seems to demand was what actually took place? Such considerations, doubtless, must never be set against plain historical evidence. But in this case, as has been shewn, there is no such evidence available.

Additional note on IX. 9, 10.

S. Paul's method of interpreting the O.T.

The same application of Deut. xxv. 4 is found in 1 Tim. v. 18. The remarkable thing is, not that S. Paul should quote the passage as bearing on the support of the ministry, or even as intended to do so, but that he should seem to deny that it was intended to refer to oxen at all. Perhaps it is not quite certain, that he deliberately intends to go as far as this. But it is difficult to give any other meaning to his words, whether we adopt the translation of R.V., or of R.V. marg. In S. Paul's day, the "moral" and "mystical" senses of Scripture overshadowed the "literal." Philo e.g. lays it down that "the law is not for beings without reason, but for those who possess mind and reason." And S. Paul, though as a rule treating the O.T. in a far more historical way than Philo does, seems here to interpret on the same principle. In our own day, the tendency is to deny the moral and mystical senses and confine our attention exclusively to the literal. The great strides made in the historical criticism and interpretation of the O.T. have made it almost a new book to us. We find in its literal meaning so much to interest and to teach us, that it seems unnecessary to look beyond. But it is not surprising that, in days when the original meaning of the O.T. words was often so hard to ascertain, it should have somewhat fallen out of notice. The deeper and more spiritual meaning of Scripture to which our Lord Himself (Luk. xxiv. 44) the N.T. writers and the Fathers appeal, is really there, though caution and definite principles are necessary in drawing it out. The O.T. is intended for us, as well as for the Jews (cf. note on x. 11), and is stored with spiritual meaning, which we are intended to discern. The results, which it yields to those who approach it with this belief, are surely far too great to be due to mere fancy, and are the best justification of the belief itself.

This is so both with what is called the "moral," and with what is called the "mystical" interpretation. Of the former, we have here an excellent example. If the laws of God are not mere arbitrary enactments, but the expression of the divine character of justice and mercy, S. Paul's application of Deut. xxv. 4 is abundantly justified. If it be not consistent with the mind of God that oxen should be muzzled when they tread out the corn, still less can it be consistent with His mind that His ministers should lack support, while they are doing His work. It is one thing to say that in the O.T. oxen are but a symbol of the ministry, and quite another to say that there is so real an analogy between the work of the one and of the other that what is spoken of the former may be, and is divinely intended to be, applied to the latter. The wonderful analogy that exists between the operations of the natural and of the spiritual world—an analogy to which our Lord in His parables appeals again and again—is no accidental thing; it arises from the fact that the God of nature and the God of grace are one and the same. Thus, to take another example, we are fully justified in inferring from Deut. xxii. 10 that a man's service is not to be made intolerable to him, by

imposing upon him an uncongenial fellow-labourer. "Thou shalt not plow with an ox and an ass together." There is just as little hesitation about S. Paul's employment of the mystical sense of Scripture. Cf. x. 1–5; Gal. iv. 21 ff. He regards the narratives of the O.T. as foreshadowing the Gospel dispensation. Nor is there anything irrational in this belief. As Thomas Aquinas well says, it is in God's power "not only to adapt words, as man also can do, to express His meaning, but to adapt things themselves also" (*Summa*, Pt I. Qu. 1, Art. x. The whole passage is worthy of study). If God's action under the old covenant was intended to foreshadow His action under the new, a true account of the former is bound to apply mystically to the latter. Modern knowledge, so far from destroying belief in the mystical sense of Scripture, ought to render the investigation of it more scientific, and therefore more fruitful. See note on x. 5.

X. 1 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed 2 through the sea; and were all baptized [1]unto Moses in

[1] Gr. *into.*

Ch. X. The same subject is still continued. The appeal for earnestness and self-discipline, with which the last chapter closed, is pressed home by the experience of the ancient people of God. That experience shews that, while the gifts of grace are for all, faithfulness is necessary, if we are to profit by them.

X. 1–5. The experience of Israel.

This is described, so as to bring out the analogy between the gifts of God to Israel, and His gifts to the Church. If S. Paul in ix. 24–27 became a Greek to the Greeks, he now becomes a Jew to the Jews.

1. *For I would not.* The word "for" shews the connection with the previous chapter. "Self-discipline is necessary; rejection is only too possible, for etc."

our fathers...under the cloud. The emphasis falls upon the word "all," as it does also in the three following verses. "All" had the privileges, not all were accepted (cf. ix. 24). There is nothing unnatural in the way in which S. Paul speaks of ancient Israel as the "fathers" of the Christian Church. The Church of God is one throughout both dispensations. Christians have a right to claim the patriarchs as their own, which unbelieving Jews have not, and do so both in the Magnificat and the Benedictus. For the cloud, compare Ex. xiii. 21, 22. S. Paul thinks of the cloud as overshadowing the host of Israel—a view found also in Ps. cv. 39. See last note on *v.* 4.

2. *and were all...in the sea.* R.V. margin points out that the Greek is strictly "baptized into Moses." The language is chosen to make the parallel to Christian baptism as close as possible. Christians are baptized "into" Jesus Christ (Rom. vi. 3; Gal. iii. 27), i.e. into corporate union with Him. The connection formed by the Israelites with Moses was far less close; they did, however, in crossing the Red Sea, perform an act of faith in his divine mission, acknowledge him as their leader, and begin a new

3 the cloud and in the sea; and did all eat the same spiritual
4 meat; and did all drink the same spiritual drink: for they
drank of a spiritual rock that followed them: and the rock
5 was Christ. Howbeit with most of them God was not well

life that was to be ruled by that faith. Cf. i. 15; Ex. xiv. 31. Thus there was a real parallel to the relation formed by the Christian in baptism with the Lord. In both cases, it may be added, the passing through the water brought a separation from the old life of bondage and idolatry.

But why does S. Paul introduce the cloud? Perhaps for two reasons. (i) The thought of it, as covering the host, makes the parallel to the baptismal immersion a closer one. The host was, as it were, hidden from view, like Christians plunged beneath the waters of baptism. (ii) The cloud was the symbol of the abiding presence of God, leading, protecting, and enlightening His people. So Christian baptism—at all events, when completed by the laying on of hands—gives not only remission of sins, but the abiding presence of the Holy Ghost. Cf. Mason, *The Relation of Confirmation to Baptism*, pp. 40–42.

3. *and did all...spiritual meat.* Ex. xvi. 13 ff.; Ps. lxxviii. 24, 25. By "spiritual," S. Paul means "supernatural." The Spirit of God is the instrument of His Divine power. He does not mean that the manna was not material food. So, in xv. 44–46, the spiritual body is not a body of gossamer. It is a supernatural body, the perfect instrument of the Spirit.

4. *did all drink...spiritual drink.* Ex. xvii. 1–6; Numb. xx. 2–11. To what in the Christian Church does S. Paul regard this as analogous? Either (i) to the Blood of Christ received in the Eucharist (cf. *v.* 16 below), as the manna is analogous to the Body of the Lord (cf. Jno. vi. 31, 32); or (ii) to the gift of the Holy Spirit. The latter seems the more probable, since our Lord Himself had so applied the O.T. incident, to which S. Paul refers (Jno. vii. 37–39). This view is also strongly supported by the parallel in xii. 13, where the first clause corresponds to x. 2, and the last to x. 4.

for they drank of...rock was Christ. This explains why S. Paul has called the drink of the Israelites "spiritual." The rock was supernatural, and therefore the water was so. There is probably a reference to the Rabbinical legend, founded upon the double narrative of the smiting of the rock (Ex. xvii. 6; Numb. xx. 11), that the rock followed the Israelites in their wanderings, and supplied them with water. There was, he says, a supernatural rock, that followed them, and Christ was that rock. He himself was the true source of their supply. Probably S. Paul identified our Lord with the "angel," in whom was the name of Jehovah (Ex. xxiii. 20, 21). For the application to God of the title the Rock, cf. Deut. xxxii. 4, etc.; Is. xxvi. 4 (R.V.). It is interesting to notice, that Onkelos translates Deut. xxxiii. 3 as follows: "With power He brought them out of Egypt; they were led under Thy cloud; they journeyed according to Thy Word." If S. Paul read that text similarly, it may explain his language both here and in *v.* 1. Cf. also Wisdom x. 15–18.

6 pleased: for they were overthrown in the wilderness. Now
[1]these things were our examples, to the intent we should
7 not lust after evil things, as they also lusted. Neither be
ye idolaters, as were some of them; as it is written, The

[1] Or, *in these things they became figures of us*

5. *they were overthrown in the wilderness.* Only Caleb and Joshua survived. The words are quoted from the Septuagint Version of Numb. xiv. 16. It is not unlikely that many of the Corinthians, relying upon the parallel of the sacraments of the Eastern mystery-religions, regarded the Christian sacraments as bestowing an assured, rather than a probationary, salvation.

The heading at the beginning of this chapter in the A.V. has the words "The sacraments of the Jews are types of ours." Is this language justified by what S. Paul has said? Strictly speaking, the passing through the Red Sea, the manna, and the water from the rock were not sacraments, for no inward spiritual grace was attached to them. Nor does S. Paul ever place baptism and the Eucharist in a class by themselves under a common name; indeed the present passage is the only one in the N.T. where the two rites appear together. But we can hardly doubt that S. Paul regarded these O.T. incidents, as not merely valuable illustrations, but as pre-arranged types of Christian mysteries. Cf. our Lord's words in Jno. vi. 32; vii. 37 ff.; and S. Peter's application of the incident of the Flood (1 Pet. iii. 20, 21). Such views may appear fanciful to the modern mind, but deeper knowledge of Scripture will probably convince us of their truth. The correspondences of the O.T. with the N.T. are too many and too remarkable to be due to chance. And if that be so, it greatly raises our estimate of O.T inspiration, and of the historical character of many of its narratives. That real events, ordered by God's providence, should foreshadow the blessings to be afterwards bestowed, is far more natural than that casual and legendary narratives should do so. Compare Additional Note on ix. 9, pp. 82, 83.

X. 6–14. The experience of Israel applied to the Corinthians.

S. Paul, throughout this section, has definite incidents of the wilderness-life of Israel in his mind, and definite parallels to them in the temptations and sins of the Corinthians.

6. *these things...lusted.* The experiences of Israel were examples designed by God for our instruction and warning. All God's judgments in history are warnings, but not all have the definite adaptation to our needs, which those of the O.T. possess. This principle seems often forgotten in the criticism of the O.T. Because a narrative has an obvious didactic purpose, its historical character falls under suspicion. But if God's dealings with Israel had a special purpose, which His dealings with other nations had not, a true narrative of these dealings will of necessity have a specially didactic character.

lust after evil things. Probably a reference, on the one hand, to Numb. xi. 4–6, and, on the other hand, to the Corinthian desire for the idol-meats.

7. *idolaters, as were some of them.* Cf. Ex. xxxii. 1–6, of which *v.* 6 is quoted. To "play" is to dance (Ex. xxxii. 19). To share in an idol-feast would be likely to lead the Corinthians to idolatry.

people sat down to eat and drink, and rose up to play.
8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
9 Neither let us tempt the [1]Lord, as some of them tempted,
10 and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer.
11 Now these things happened unto them [2]by way of example;

[1] Some ancient authorities read *Christ.* [2] Gr. *by way of figure.*

8. *commit fornication.* Cf. Numb. xxv. 1–9, of which *v.* 9 is quoted. The parallel is all the more remarkable, since it was the taking part in the sacrifice of Baal-peor, which had led Israel into both idolatry and fornication. The danger was just as urgent at Corinth, where the chief heathen cult was that of the goddess of lust. A feast in her temple (viii. 10) would almost certainly end disastrously. Cf. Rev. ii. 14, 20.

three and twenty thousand. The original has "twenty and four thousand." It is scarcely likely that S. Paul has made a blunder. His text of the O.T. may have differed from ours, or he may, as has been suggested, have followed a Jewish tradition, which deducted from the total number one thousand as slain by the judges of Israel (Numb. xxv. 5).

9. *tempt the Lord.* "The Lord" is almost certainly Christ, and not the Father. According to the N.T. view, the Father acted through our Lord, even in His dealings with the ancient Israel. Cf. Jno. xii. 41; Heb. xi. 26; and *v.* 4 of this chapter[1]. To "tempt" God is to put Him to the proof, whether or not He will take action, either in delivering, as in Mt. iv. 7, or in punishing, as in this passage. The O.T. reference is to Numb. xxi. 4–6. This makes clear what is in S. Paul's mind. The Corinthians, like Israel of old, were testing the patience of God, by murmuring against the disabilities imposed by the Christian life. Cf. especially Numb. xxi. 5. The heinousness of such murmuring is much emphasised in the O.T. story.

10. The reference is to the murmuring of Israel against the Divine severity in the case of Korah, Dathan, and Abiram (Numb. xvi. 41–50). Ostensibly the murmuring was against Moses and Aaron, but really it was against God Himself. An exactly similar sin was probably rife at Corinth. The severity of God and His Apostle (v. 5; xi. 30) aroused similar hostility against S. Paul. In both cases, the principle of *vv.* 6 and 11 must be remembered. A severity, that seems too great for the individual sin, finds its complete justification in the permanent warning that it affords. The mind of the Church, as to the need of reverence in handling the things of God, would be quite other than it is, but for the punishment of Uzzah (2 Sam. vi. 3–9). Cf. also Ac. v. 1–11.

by the destroyer. Not Bunyan's Apollyon, but the destroying angel of Ex. xii. 23; Ac. xii. 23.

[1] Bishop Bull uses this passage to prove that S. Paul identified the "angel" of Ex. xxiii. 20, 21 with Jesus Christ.

and they were written for our admonition, upon whom the
12 ends of the ages are come. Wherefore let him that think-
13 eth he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.
14 15 Wherefore, my beloved, flee from idolatry. I speak

11. *written for our admonition.* The facts themselves, and the O.T. record of them, have the same purpose. Cf. note on *v.* 6.

the ends...are come. The Christian age is the final age of the world. All other ages were preparatory to it. All the varied lines of development find their goal in Christ and His Church. It follows that both past history, and the O.T. record of it, can only be fully understood by members of the Church. The meaning "for us" is the true complete meaning, not a pious but fanciful adaptation of it. In our modern zeal for ascertaining what the words of the O.T. meant for those who first heard them, S. Paul's teaching here is sometimes forgotten. Cf. Eph. i. 9–11; 1 Pet. i. 20, 21.

12. *him that...standeth.* i.e. the strong, enlightened Corinthian, as contrasted with the weak (viii. 11; Rom. xv. 1). For the thought of moral stability and failure, cf. Rom. xiv. 4.

13. *such as man can bear.* The A.V. translation gives the true sense —"such as is common to man." That the temptations of the Corinthians were no new temptations, S. Paul has shewn in *vv.* 6–11; that man can bear them, S. Paul has yet to shew. Had the translation of the R.V. been right, the next clause would have begun with the word "for," not the word "but."

God is faithful. i.e. to His promise of complete salvation.

with the temptation. The temptation itself is of God's providential ordering, but He designs the way of escape at the same time. He wills that we should be tempted, but not that we should fall.

14. *flee from idolatry.* A summary command, like that of v. 13, to conclude what has been said.

The teaching of *v.* 13 is of great importance. It is often said that we "cannot be perfect here." Now it is true (i) that we cannot in this world reach our full spiritual stature. One member of the Church cannot be perfect in isolation; he must wait for the perfecting of the whole body (Eph. iv. 11–16). It is also true (ii) that, as a matter of fact, "in many things we all stumble" (Jam. iii. 2). But it is not at all true that a certain amount of sin is unavoidable. Every sin, looked at separately, might, and ought to, have been avoided by the Christian. What is unavoidable cannot be, in the true sense, sin. Much popular language really denies that God's salvation is complete. But this is contrary to the universal teaching of Scripture (cf. Is. lx. 21; Jer. xxxi. 33, 34; Rom. viii. 1–5, etc.), which assures us that our failures are due not to any incompleteness in the work of salvation on the Divine side, but to our own failure to respond to it (2 Cor. vi. 1).

16 as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a [1]communion of the blood of Christ? The [2]bread which we break, is it not a [1]com-

[1] Or, *participation in* [2] Or, *loaf*

Our true position in God's sight, our real guilt, can never be plain to us, until we realise, not only that we come short of His demands, but that He intends His demands to be taken seriously, and that it is simply our own fault that we do not fulfil them. God's salvation ever brings the power to obey Him. If we are really unable, we cannot be in a state of salvation at all.

X. 15–22. THE DOCTRINE OF THE EUCHARIST CONDEMNS PARTICIPATION IN IDOL-FEASTS.

S. Paul points out that to take part in an idol-feast means to enter into fellowship with demons, just as to partake in the Eucharist is to enter into fellowship with Christ. The one is inconsistent with the other.

15. *as to wise men.* Perhaps a slight touch of irony. Cf. iv. 10. But it is quite in S. Paul's way to appeal to the intelligence of his converts, instead of overbearing them by his authority. Cf. xi. 13.

16. *The cup of blessing which we bless.* The expression "the cup of blessing" is probably taken from the Jewish Passover Feast. The thanksgiving of the Church in the Eucharist is of course mainly for the higher salvation. The words "which we bless" refer to the consecration prayer (cf. Mt. xxvi. 26 and parallels). God alone can "bless" in the strict sense; man blesses by calling upon God to bless—in this case to consecrate the material bread and wine to their spiritual purpose. Cf. the Anglican Consecration Prayer:—"Grant that we receiving these thy creatures of bread and wine...may be partakers of his most blessed Body and Blood." This "blessing" of the cup is the act of all the assembled Church, acting as a body through the minister as their organ, and joining in his action by the "Amen," that concludes the prayer of consecration (cf. xiv. 16).

is it not...the blood of Christ? The translation of the R.V. margin is in some respects clearer:—"Is it not a participation in the blood of Christ?" To drink of the Eucharistic cup is to receive the blood of the Lord.

The bread which we break. The parallel position of the words "which we bless" and "which we break" in the two parts of the verse, suggests that the fraction of the bread took place then as now in the Consecration Prayer. The breaking was probably not meant to symbolise the breaking of our Lord's Body on the Cross, but was rather for the purpose of distributing the Eucharistic bread to the faithful. It should be noticed that in these verses the communion, or common reception, of the Body and Blood of Christ is brought into connection with the thought of the consecration, rather than of the reception, of the elements. This suggests that S. Paul regarded the Real Presence of our Lord's Body and Blood as a Real Presence granted

17 munion of the body of Christ? [1]seeing that we, who are many, are one [2]bread, one body: for we all partake [3]of
18 the one [2]bread. Behold Israel after the flesh: have not

[1] Or, *seeing that there is one bread, we, who are many, are one body*
[2] Or, *loaf* [3] Gr. *from.*

to the whole body of the Church by consecration, and not primarily to particular individuals through reception of the sacrament. Here, as elsewhere, we share in a Divine gift to the Church as a whole; we do not seek an individual gift for ourselves.

17. Two ways of taking this verse:—

(i) R.V. text. "Seeing that we, who are many, are one bread, one body: for we all partake of the one bread." In this case, the verse is a proof of the doctrine contained in the previous verse. Since the partaking of the one bread makes us one bread, one body, that partaking must give us participation in the Body of the Lord. Apart from that, it could have no such power.

(ii) R.V. margin. "Seeing that there is one bread, we, who are many, are one body: for we all partake of the one bread." In this case, S. Paul adds to the doctrine of the previous verse, a statement as to the unifying effect of the Eucharist. In both clauses the one bread means the consecrated bread of the sacrament. S. Augustine gives the sense well. "This sacred bread when eaten is not changed into our substance, but rather changes us into itself, unites us to itself and makes us like itself, which common bread does not do."

The second of the two interpretations given above is probably the better. S. Paul could not well give the doctrine of *v.* 17 as the proof of that of *v.* 16; the former is rather dependent on the latter. It would also be strange to speak of the Church as "one bread." The meaning of these verses will be more fully considered in the Additional Note at the end of ch. xi., on "The meaning of the words of Institution." But two remarks may be added here:—

(i) S. Paul regards the Eucharist as a feast upon the Sacrifice of our Lord. This appears (*a*) from the context, in which the Eucharist is made to correspond to the sacrificial feasts both of the Jews and of the heathen. Cf. *vv.* 18–21. (*b*) from the fact that the Body and Blood of the Lord are in *v.* 16 spoken of as in separation. The Blood is separated from the Body because poured out in sacrifice. Cf. Mt. xxvi. 28; Jno. vi. 51 ff.

(ii) The participation of our Lord's Body and Blood is regarded by S. Paul as real and actual, not merely symbolical. It corresponds to the actual feeding upon the offered sacrifice in Jewish and heathen worship (*vv.* 18–21), and it is the means which brings about an actual corporate unity of those who partake (*v.* 17). Cf. Eph. v. 30. A merely symbolical participation could not do this.

18. *Israel after the flesh.* i.e. the unbelieving Jews. S. Paul claimed that the Church was the true, spiritual, Israel (Rom. ii. 28, 29).

they which eat the sacrifices communion with the altar?
19 What say I then? that a thing sacrificed to idols is any-
20 thing, or that an idol is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [1]devils, and not to God: and I would not that ye should have
21 communion with [1]devils. Ye cannot drink the cup of the Lord, and the cup of [1]devils: ye cannot partake of the
22 table of the Lord, and of the table of [1]devils. Or do we provoke the Lord to jealousy? are we stronger than he?

[1] Gr. *demons*.

have not they...with the altar? And so with God, Whose altar it is. It is a definitely religious act, not a merely social banquet. The reference is to the Jewish peace-offerings, which became in part the material for a religious feast (Lev. vii. 11 ff.). The mention of these makes a transition from the thought of the Eucharist to that of heathen sacrifices.

19. The drift of S. Paul's argument is now becoming clear, and he pauses to deal with an objection that might be raised to it. Communion is with real beings; idols are not such (cf. viii. 4–7).

20. *they sacrifice to devils.* The words are taken from Deut. xxxii. 17. The Jews regarded heathen worship as offered to demons. Idols were nonentities (Is. xliv. 9–20), but the beings worshipped through them were not. Thus *vv.* 19 and 20 are in no way inconsistent the one with the other (cf. Rev. ix. 20). Such a view as to the reality of heathen worship may seem strange to us, but then we are not in contact with it. Missionaries feel, as S. Paul did, that they are grappling with unseen powers of evil. Cf. Eph. vi. 12.

21. *Ye cannot drink.* S. Paul means more than "ye ought not." Communion with the Lord and communion with devils are incompatible; to have the one is to forfeit the other.

the table of the Lord. The phrase, as Mal. i. 7–12 shews, is synonymous with "altar," though many use this phrase in connection with Holy Communion, who shrink from the simpler equivalent. The original meaning of the phrase is the table from which man feeds God, not that from which God feeds man. Cf. Ez. xli. 22; xliv. 15, 16. It was only in one class of sacrifices that man—the offerer of the sacrifice—was himself fed, and then the portion which belonged to him had never been upon the altar at all. It is not probable that S. Paul here refers to any material altar used in Christian worship. To partake of the table of the Lord is simply to partake of the Eucharistic feast, which the Lord makes for His people. The same victim, which has already satisfied God, now satisfies His people. There is communion between God and man by joint participation in the sacrifice that has been offered.

22. *do we provoke ... jealousy?* Cf. Deut. xxxii. 21. The use of this thought again presupposes that heathen worship is a worship of real beings. Jealousy is ascribed to God

23 All things are lawful; but all things are not expedient.
24 All things are lawful; but all things [1]edify not. Let no
25 man seek his own, but *each* his neighbour's *good*. What-
soever is sold in the shambles, eat, asking no question for
26 conscience sake; for the earth is the Lord's, and the
27 fulness thereof. If one of them that believe not biddeth
you *to a feast*, and ye are disposed to go; whatsoever is
set before you, eat, asking no question for conscience sake.
28 But if any man say unto you, This hath been offered in
sacrifice, eat not, for his sake that shewed it, and for con-
29 science sake: conscience, I say, not thine own, but the

[1] Gr. *build not up.*

in the N.T. as in the O.T. There is no love without jealousy, when the claims of that love are set at nought. The word has a repulsive sound, because we think of the exaggerated claims, which we make for the exclusive devotion of others. But God's claim upon us cannot be exaggerated, and thus when applied to Him, the word only witnesses to the entire reality of His love and His claim, and to the zeal with which he vindicates them.

X. 23–XI. 1. THE PRACTICAL DECISION.

S. Paul returns to the teaching of ch. viii. Participation in idol-feasts he has disallowed. As to other uses of meats offered to idols, he gives liberty, subject to the exceptions which love for the brethren demands.

23, 24. See the notes on vi. 12 and viii. 1. The Christian enjoys complete liberty; but he is bound to consider what contributes to his own good, and to that of his brother.

25. *Whatsoever...eat.* i.e. the Christian may buy meat offered for sale, without any anxious inquiries as to the source from which it comes.

asking no question...sake. i.e. without making any inquiry on conscientious grounds.

26. *for the earth...thereof.* Ps. xxiv. 1. The emphasis falls upon the words "the Lord's." The whole creation belongs to the Lord, not to devils. Not even its use in an idol-sacrifice, can make the flesh of animals anything but God's. It therefore remains fit for the use of His people. The words here quoted by S. Paul are used among the Jews as a thanksgiving at table, and were probably so used in S. Paul's time. If so, he points out that the grace before meat gives the true principle. Cf. Mk. vii. 15–23; 1 Tim. iv. 4, 5.

27. *ye are disposed to go.* It is noticeable, that S. Paul in no way discourages social intercourse with the heathen. Cf. v. 9–13, which points out the true principle. Wilful sin must not be overlooked in members of the Church, but the heathen must not be judged by a Christian standard.

28. *if any man say unto you.* S. Paul seems to think of an unenlightened Christian, present at the feast. The conscience of a heathen would not be likely to be troubled by such a matter.

other's; for why is my liberty judged by another con-
30 science? [1]If I by grace partake, why am I evil spoken of
31 for that for which I give thanks? Whether therefore ye
eat, or drink, or whatsoever ye do, do all to the glory of
32 God. Give no occasion of stumbling, either to Jews, or
33 to Greeks, or to the church of God: even as I also please
all men in all things, not seeking mine own profit, but the
1 *profit* of the many, that they may be saved. **XI.** Be ye
imitators of me, even as I also am of Christ.

[1] Or, *If I partake with thankfulness*

29. The previous discussion in ch. viii. shews what is in S. Paul's mind. It is not that the unenlightened Christian would be shocked, or would be likely to judge harshly his more enlightened brother; it is that the unenlightened Christian might be led on by example to do what he thought wrong.

for why...conscience? An explanation of the words "not thine own." Our own consciences are our judges, not the consciences of other people.

30. *If I by grace partake.* The translation of R.V. margin is better—"If I partake with thankfulness."

why am I...give thanks? i.e. such evil-speaking on the part of the scrupulous is quite unjustifiable. Bengel well says: "The giving of thanks consecrates all food: denies the authority of idols; asserts that of God." This verse contains an important principle. The power sincerely to thank God for a blessing is the test of our sincerely regarding it as His gift. We cannot thank Him for what we regard as a forbidden pleasure. Cf. 1 Tim. iv. 3, 4.

31. One of S. Paul's magnificent general principles, giving more light than a multitude of minute directions. God would be glorified by the enlightened Corinthian, as he claimed the whole creation as God's (*v.* 26); He would be glorified still more, when the same Corinthian forbore to assert his liberty, because of the danger to another. God's love is a higher attribute than His sovereignty.

32. *Give no occasion...church of God.* The threefold division is noticeable. The Church of God is just as really a visible clearly marked body, as the Jews and the Greeks. S. Paul refuses to judge those outside (v. 12), but he seeks their good.

33. The final summary recalls the thoughts of ch. ix., especially of *vv.* 22, 23.

XI. 1. This verse goes closely with the previous chapter. Our Lord Himself is the greatest example of the foregoing of rights. Cf. Phil. ii. 4 ff. It is the general example of our Lord's self-sacrifice and humility that is ever set before us for our imitation in the N.T. The details of His life are not generally imitable, our calling and circumstances being so different from His. Indeed, the question "What would Jesus do?" may be actually misleading. It should be noticed also that S. Paul here and elsewhere refers to his own example, as well as to the Lord's. And rightly so. Imitation is a great power for good or for evil,

and missionaries must especially make use of it. It is the lives of the saints, which interpret, and bring home to the world the life of the Lord. What we see in them is the Christ-life lived under varying circumstances (Gal. ii. 20). Cf. note on iv. 17.

The question discussed in these three last chapters is no longer a practical one in England, though often a very practical one for missionaries in heathen countries, but the great principles to which S. Paul appeals are of wide application. No modern question perhaps is more nearly parallel than that of the observance of Sunday. Here in many cases "knowledge" may justify one course of action, while "love" requires quite another. A Christian who has attended to the teaching of our Lord may find it as difficult to recognise a real distinction between one day and another, as between one food and another. The Christian Sunday is not the Jewish Sabbath: and if it were, since the service of man dispenses us from Sabbath observance (Mt. xii. 12; Mk. ii. 27), and the service of God does so likewise (Mt. xii. 5, 6), what right form of Christian activity could be wrong on Sunday? All activity worthy of a Christian must be holy (1 Cor. x. 31), and for the service of God and man directly or indirectly. "Howbeit in all men there is not that knowledge," and, while that is so, what S. Paul says in these chapters is most applicable. Thus (i) disregard of Sunday "will not commend us to God"; it brings no spiritual advantage whatever;—and (ii) the abuse of our liberty is likely to "become a stumbling-block to the weak." What we have to fear is not that we ourselves may be blamed by the censorious and Pharisaical. That is not of so great moment. "Why is my liberty judged by another conscience? If I with thankfulness," after a hard week's work, read good secular literature, or play cricket on Sunday, "why am I evil spoken of for that for which I give thanks?" (See note on x. 30.) The real danger is, lest our disregard of Sunday lead others to disregard it, who are all the while condemned by their own consciences for doing so. In this case, through our knowledge "he that is weak perisheth, the brother for whose sake Christ died." To embolden a man's conscience is one thing, and to enlighten it another. To embolden a man to do what he thinks wrong, so far from enlightening, actually darkens him, since the presence of the Divine light depends upon faithfulness to duty. The case is in many respects the same with some forms of amusement—with the theatre especially. The drama belongs to man as man; appreciation for it is even more widespread than appreciation for music or pictorial art, and we cannot conceive that S. Paul would have condemned it as unlawful in itself. On the other hand, "all things are not expedient," "all things edify not." There may in some cases be a real danger of leading others into what they consider to be wrong. And, even apart from this, caution must be exercised for our own sake. There are many plays that are really dangerous to morals, and even those who avoid such plays may lower their spiritual strength by over-indulgence in what may be itself lawful. We must "so run, that" we "may attain," and "every man that striveth in the games is temperate in all things." "Let him that thinketh he standeth take heed lest he fall." S. Paul's attitude in this discussion is not that of the Plymouth Brethren

(cf. x. 27), but neither is it that of their more extreme opponents. He is tolerant and sensible; he does not wish us to be overriden with unreasonable scruples (x. 25); he calls us to remember that the whole creation is God's, and not the devil's (x. 26); but at the same time, he would have us not only charitable to others, but cautious for our own sakes, never forgetting that it is still only too possible to be ourselves "rejected" (ix. 27). Cf. vii. 31 (R.V. margin).

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to

Ch. XI. 2. At this point a new section of the Epistle begins. S. Paul turns to questions connected with the worship of the Church. The section covers xi. 2–xiv. 40.

The First Question.

The use of the Veil. XI. 2–16.

Among the Jews, men as well as women prayed with the head covered, and perhaps, as in later days, with a veil, the "tallith," before the face. Cf. 2 Cor. iii. 14 ff. The Roman custom was similar. The Greeks, on the other hand, sacrified bare-headed, as was natural in a people so little impressed by the holiness and awfulness of God. Thus the Jewish and Gentile members of the Corinthian church would have grown up with diverse customs, and in the interests of orderly worship (cf. xiv. 40), it was well for the Christian practice to be definitely settled. S. Paul's decision, though not ignoring the dictates of natural propriety, is based upon Christian doctrine. The rule of faith here, as everywhere, gives the rule of worship. He appeals (i) to the principle that the woman is subordinate to the man in the Church, as the man to Christ, and Christ to God, and (ii) to the Scriptural account of woman's creation, and the relation to man, which follows from it.

XI. 2. *Now I praise you.* This verse introduces the whole series of questions connected with public worship. S. Paul, as usual, prepares for the blame that must follow (cf. *v.* 17) by praising where he can, perhaps quoting the words, in which the Corinthians had written of their obedience.

hold fast the traditions...them to you. The "traditions" are those of the historial facts of the Lord's experience, and of the doctrine and practice of the Church, which S. Paul had received from those who were "in Christ" before him. Before the N.T. had come into existence, this faithful handing on of the Christian tradition from one to another was of even greater importance than afterwards. Cf. *v.* 23; xv. 1–3; 2 Th. ii. 15; 2 Tim. i. 13, 14; ii. 2. The preservation of the truth has never depended upon the Bible only, nor even only upon the Bible and the presence of the Spirit in the Church (2 Tim. ii. 14). The faithful transmission of what has been taught by one to another must ever be of great importance. No one would understand this better than Jewish Christians, accustomed as they had been to a Rabbinical teaching preserved in the same way. Early writers of the

3 you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man;
4 and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his
5 head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and
6 the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a
7 woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch

Church such as Tertullian and S. Irenaeus, lay great stress upon "the rule of truth," the traditional handed on in the churches founded by the Apostles. Cf. Tert. *de Præsc.* xxxii., xxxvi.; S. Iren. *a. Hær.* III. iii. But the traditions, of which S. Paul speaks, are for the most part not traditions, to which the N.T. bears no witness, but those which it embodies, and for which it is to-day our best authority.

3. *the head of every man... Christ is God.* The appeal is to specially Christian doctrine. In the Church the principle of subordination everywhere prevails. Christ—the title employed shews that S. Paul thinks of the Lord Incarnate and Glorified—is subordinate to the Father; every Christian man, as a member of Christ, is subordinate to Christ his Head; the woman is subordinate to her husband. In each case, there is both union and subordination. The analogy between the relation of Christ to the Father and that of the Christian to Christ is pointed out in Jno. vi. 57; and that between the relation of the Church to Christ and the relation of the wife to the husband in Eph. v. 23 ff. On the subordination of Christ to the Father, cf. iii. 23, and the note there. If that subordination does not imply inferiority of nature, no more does the subordination of a woman to her husband imply it. See note in Appendix, p. 172.

4. *prophesying.* For the meaning of this, see note on xii. 10.

dishonoureth his head. In view of *v.* 3, these words, like the corresponding words in *v.* 5, are ambiguous. Does the man dishonour Christ, or the head which he covers? Does the woman dishonour her husband or the head which she refuses to veil? In each case, either interpretation is possible. Christ is dishonoured, as well as the man's own head, when a Christian, who is the servant of Christ alone, covers his head, as if in the presence of a human superior. The husband is dishonoured, as well as the head which the woman refuses to veil, when she bares her face like a woman of bad character. But in each case, the second interpretation is probably right.

5. *for it is one...she were shaven.* Perhaps better "She is one and the same thing with her that is shaven." The courtesans of Corinth would go about unveiled; to be shaved was a punishment for adultery. The latter was the completest form of unveiling.

6. *let her...shorn.* Or, "let her cut her hair close," as a man does, and not stop halfway.

as he is the image and glory of God: but the woman is the
8 glory of the man. For the man is not of the woman; but
9 the woman of the man: for neither was the man created
10 for the woman; but the woman for the man: for this cause
ought the woman to [1]have *a sign of* authority on her head,
11 because of the angels. Howbeit neither is the woman
without the man, nor the man without the woman, in the

[1] Or, *have authority over*

7. *he is the image and glory of God.* Cf. Gen. i. 27. Man is the noblest work of God, and the highest revelation of the nature of his Creator. The Incarnation is the ultimate expression of this truth. Jesus, the perfect man, is so like God, that He can say, "He that hath seen me hath seen the Father." Here there may be the special thought, that man represents God, even in His sovereignty, while woman does not.

the woman is the glory of the man. As the self-devotion of man to God glorifies God, so the self-devotion of woman to man glorifies man.

8. *the woman of the man.* Cf. Gen. ii. 21–23. S. Paul probably regarded the narrative as literally true. The Book of Genesis has two creation-stories. In the former, woman as well as man is said to have been created in the image of God; for "man" in Gen. i. 27 is generic, and stands for the human race as contrasted with the lower creatures. In the second and more primitive story, nothing is said about the image of God, but man is created first and woman afterwards to be "an help-meet for him." S. Paul apparently interprets the first story by the second.

9. *the woman for the man.* Cf. Gen. ii. 18.

10. *a sign of authority.* The words "a sign of" as the italics shew, are not in the Greek, but there seems little doubt that they ought to be supplied. S. Paul refers to the veil. Cf. Gen. xxiv. 65; Is. vi. 2.

because of the angels. The angels are present at the worship of the Church. "With Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name." Cf. Ps. cxxxviii. 1; 1 Tim. v. 21. In the worship of God, heaven and earth are one. But why is this a reason why women should be veiled? Either (i) because the angels are themselves models of reverence, and expect it of us (Is. vi. 2), or (ii), as Tertullian thought, lest there should be a repetition of the sin of Gen. vi. 1–4. The former explanation is perhaps the more probable, but the latter is more likely than at first appears. The incident of Gen. vi. 1–4 had a prominent place in later Jewish thought, and is referred to in Jude 6 and 2 Pet. ii. 4. It is precisely when we repudiate the authority that we ought to recognise that we are most in danger from evil powers.

11. *Howbeit neither ... in the Lord.* S. Paul adds this, lest woman should seem to have been deprived by his words of her true honour. "In the Lord"—in the life lived in union with Him—man and woman

12 Lord. For as the woman is of the man, so is the man
13 also by the woman; but all things are of God. Judge ye
[1]in yourselves: is it seemly that a woman pray unto God
14 unveiled? Doth not even nature itself teach you, that, if
15 a man have long hair, it is a dishonour to him? But if a
woman have long hair, it is a glory to her: for her hair is
16 given her for a covering. But if any man seemeth to be
contentious, we have no such custom, neither the churches
of God.

[1] Or, *among*

are mutually dependent. Christianity does nothing to make either self-sufficient.

12. If woman was "taken out of man" (Gen. ii. 23), every man owes his birth to woman, while the ultimate Author of all things is neither man nor woman, but God Himself.

13. *is it seemly...unto God unveiled?* S. Paul has dealt with the woman's duty to man and to the angels; now he deals with her duty to God. The appeal is to the natural sense of propriety. Cf. Phil. iv. 8.

14. *nature itself teach you.* Nature is contrasted with revelation, to which appeal has until now been made. That a revelation has been given, as Hooker shews in the first book of the *Ecclesiastical Polity*, in no way debars us from using our reason and natural perceptions in divine things.

16. *seemeth to be contentious.* Better, "is minded to be contentious." Cf. iii. 18, where the same word is used.

we have...churches of God. This is the final reply, to those whom it is not possible otherwise to silence. Their view is contrary to Apostolic practice, and that of the other churches. In other words it is contrary to the mind of the Spirit. Cf. ii. 15, 16. The Corinthians needed continually to be reminded that they were not the only church (xiv. 33 and 36).

The preceding discussion is the great N.T. example of the principles, upon which ceremonial and ritual questions must be decided. It is noticeable, in the first place, that S. Paul regards this question as worth deciding, and does not brush it aside as trivial. There is a right, and a wrong, way of worshipping God. Secondly, he decides it by the touchstone of Christian doctrine. It is not a matter of taste; it is not a matter of national custom—S. Paul's decision runs counter to Jewish habit;—Christian ritual must conform to and express Christian doctrine, and on all points of importance doctrine will give the needed guidance. Thirdly, natural instincts of reverence and propriety must not be ruled out of court. And, fourthly, the duty of a local—S. Paul would no doubt add, of a national—church is to "hold fast the traditions" committed to it, and to see that it does not set at nought Apostolic practice and the custom of other churches.

17 But in giving you this charge, I praise you not, that ye
18 come together not for the better but for the worse. For
first of all, when ye come together [1]in the church, I hear
that [2]divisions exist among you; and I partly believe it.
19 For there must be also [3]heresies among you, that they
which are approved may be made manifest among you.
20 When therefore ye assemble yourselves together, it is not
21 possible to eat the Lord's supper: for in your eating each

[1] Or, *in congregation* [2] Gr. *schisms.* [3] Or, *factions*

The Second Question.

Disorder at the social meals and celebrations of the Eucharist. XI. 17–34.

In the earliest age of the Church, the Eucharist seems to have been ordinarily celebrated in connection with a common meal, or love-feast (Jude 12; 2 Pet. ii. 13 R.V.), in which all members of the Church took part. This custom originated in a literal imitation of the Last Supper of the Lord, but it found a congenial soil in the ordinary social life of the Roman Empire. Guilds, having a religious basis, were there common, and social meals were one of the means of union between the members. In the Church, contributions were brought by the richer members, but all met upon common ground, and the meeting ended with a celebration of the Eucharist. At Corinth, grave evils arose. The divisions of that church destroyed the harmony which ought to have marked its assembly, the true brotherly spirit was absent, and the sacredness of the Eucharist was lost in the general disorder.

18. *first of all.* Either (*a*) the first point is the disorders at the Eucharist, and the second the disorders connected with the spiritual gifts (ch. xii.), or (*b*) the first point is the divisions at the Eucharist (*vv.* 18 ff.), and the second the resulting profanation, of which S. Paul speaks at the end of the chapter.

in the church. Better, as R.V. margin, "in congregation," or, as we should say "in church." There seems to be no passage in the N.T. where "church" is used for the place of meeting.

divisions exist among you. S. Paul places this first, both because of its seriousness in itself (i. 13), and because it lay at the root of the other evils.

19. *there must be also heresies.* Better, "factious divisions"; doctrinal heresies are not exclusively in question. The necessity for these lies not merely in the sin of men (cf. Mt. xviii. 7), but still more in the providential purpose which they serve (cf. Luk. xxiv. 26). The character of man could not be tested and made clear without them. Alford suggests that there is a tacit reference to the saying, quoted by Justin Martyr as our Lord's, "There shall be divisions and heresies."

one taketh before *other* his own supper; and one is
22 hungry, and another is drunken. What? have ye not
houses to eat and to drink in? or despise ye the [1]church
of God, and put them to shame that [2]have not? What
shall I say to you? [3]shall I praise you in this? I praise you
23 not. For I received of the Lord that which also I delivered
unto you, how that the Lord Jesus in the night in which
24 he was betrayed took bread; and when he had given thanks,
he brake it, and said, This is my body, which [4]is for you:

[1] Or, *congregation* [2] Or, *have nothing* [3] Or, *shall I praise you? In this I praise you not.* [4] Many ancient authorities read *is broken for you.*

20. *it is not possible to eat the Lord's Supper.* The emphasis falls upon the words "the Lord's." A supper could be eaten, but it was not His when there was faction and selfishness. It had been at the Supper of the Lord that the new commandment of love had been given (Jno. xiii. 34). It should be noticed that in this verse "the Lord's supper" is not a title of the Eucharist. This usage was much later.

21. *taketh before other his own supper.* i.e. without waiting for the rest, or sharing with the rest. Thus Christians who were slaves, and unable to come early, would be left hungry. Probably S. Paul means that each consumed the provisions that he had himself brought, instead of all using the food in common.

22. *despise ye the church of God ...that have not?* The Church—or congregation—of God is despised by disorder in her assemblies. There may also be the thought that to put the poor to shame is itself to despise the Church. Membership in the Church makes all brethren, and gives dignity to all. Cf. vii. 22 and Jam. i. 9, 10.

23. *For I received of the Lord.* To shew the heinousness of the conduct of the Corinthians S. Paul gives an account of the institution of the Eucharist. This is the first written account of it that we possess, since all the Gospels are later in date than this Epistle. Indeed it is the earliest account we have of any utterance of the Lord. But what does S. Paul mean by saying that he received this account from the Lord? Does he mean simply that the Lord was the original source of the teaching to be given, or had he received a direct revelation from the Lord on the subject? The Greek will bear either meaning. But the first interpretation is almost certainly right. The words in *v.* 23 "the Lord Jesus" look like the beginning of a statement about His action made to S. Paul by the elder Apostles. The prominent position of the word "I" in the Greek looks back to *v.* 2, and disclaims responsibility for the conduct of the Corinthians. The Lord took care to put S. Paul as His Apostle on a level with the Twelve (cf. xv. 8 note, and Gal. i. 11, 12); but historical facts could be communicated to S. Paul by his fellow-Apostles, and needed no personal intervention on the part of the Lord. Cf. note on xv. 3.

24. *which is for you.* No word needs to be supplied. The parti-

25 this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new [1]covenant in my blood: this do, as oft as ye drink *it*, in remembrance of
26 me. For as often as ye eat this bread, and drink the cup,
27 ye proclaim the Lord's death till he come. Wherefore

[1] Or, *testament*

ciples, "given" in S. Luke, "broken" in S. Paul, seem to be later additions to our Lord's words. The Body of Christ is for His people, whether we think of it as offered for them in sacrifice to God, or as given to be their food. A like width of meaning is found in Jno. vi. 51.

this do in remembrance of me. The words "of me" are emphatic. The old rite of the Passover was in remembrance of the deliverance from Egypt; the new rite is in remembrance of the Lord. On the words of institution, see Additional Note.

25. *In like manner.* i.e. the Lord took the cup into His Hands, and gave thanks, dealing with it as with the bread.

This cup is the new covenant in my blood. i.e. the new covenant ratified in my blood. In the N.T. narratives of the institution, the word used is always the "cup," and never "wine." The cup, as ever in the Passover feasts, would be of mingled wine and water. The words here used look back to Ex. xxiv. 1–11, especially to *v.* 8. In the ancient world, covenants were ratified by the death of victims (cf. Gen. xv. 7–21, xxxi. 44–54; Ps. l. 5; Jer. xxxiv. 18); and, since the primitive burnt-offering included sin-offering (Job i. 5), the thought of fellowship is in Ex. xxiv. 5 combined with the thought of atonement. Jehovah makes a covenant with His people, promising upon His side protection and blessing, and demanding obedience to the law upon theirs. Then the covenant is ratified by the death of the covenant victims, half of the blood being sprinkled on the altar for reconciliation, and half placed in basins and sprinkled on the people for purification. But the old covenant was broken by the unfaithfulness of the people, and, in Jer. xxxi. 31 ff., we find a new covenant promised, of a spiritual efficacy previously unknown. Cf. Is. xlii. 6; lv. 3. It is to this that our Lord here refers. The promise made is about to be fulfilled, and our Lord Himself is the covenant-sacrifice. The new covenant He contrasts with the old, the covenant ratified in His Blood with the covenant ratified in the blood of oxen. It is a covenant, as S. Paul says in 2 Cor. iii. 6, "not of the letter, but of the spirit," a covenant in which God freely bestows the gift of pardon and life, and man responds by the self-surrender of faith, and brings forth "the fruit of the Spirit" (Gal. v. 22, 23). Under this new covenant, the sprinkling of the blood upon the altar (Ex. xxiv. 6) finds its fulfilment in our Lord's self-presentation for us in heaven in His own blood (Heb. ix. 11–22), while the sprinkling of the blood upon the people (Ex. xxiv. 8) finds its fulfilment in the imparting to us of the blood, and so of the life, of Christ, especially in the Eucharist. It is by this communication of Divine life that the atonement becomes efficacious for men.

26. *For as often as...till he come.* The Eucharist is then of perpetual obligation till the end.

whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the
28 Lord. But let a man prove himself, and so let him eat of
29 the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he

This verse is added to explain the meaning of the words "in remembrance of me" in *vv.* 24, 25. The remembrance of the Lord there spoken of is brought about by the proclamation of His Death made in the act of sacramental eating and drinking, or in the recitation of the words of institution in the prayer of consecration. The Death of the Lord is proclaimed by the fact that we are feeding upon the sacrifice of His Body and Blood, and thus the Lord Himself is ever kept in remembrance (*v.* 25). The word here translated "proclaim" is the word used commonly in the Acts and S. Paul's Epistles for the proclamation of the Gospel to men (e.g. in ii. 1; ix. 14). It is never used in the N.T. in any other sense. Thus what S. Paul has here in mind is the proclamation of the fact of Christ's Death to men, and not its solemn pleading before God. Cf. Ex. xiii. 8. The word used would not be appropriate in relation to an appeal to God. And since this verse is the explanation of the words "in remembrance of me," it follows that S. Paul understood these words as referring to a calling of man to remember Christ's death, and not to a calling of God to do so. See Additional Note.

It should be noticed further in this verse (*a*) that the beginning and the end of the Church's life—our Lord's Death and His Second Coming—are linked by the Eucharist. The Lord died, like the Passover lamb, to deliver His people from death (cf. Mk. x. 45), that they might share the banquet of the Messianic kingdom (Mk. xiv. 25; Luk. xxii. 16, 18, 29, 30). Till the Lord returns the Eucharist will be the Christian Passover, commemorating the new redemption; (*b*) that the words "as often as" suggest that the Eucharist is to be celebrated frequently.

27. *Wherefore...unworthily.* The conclusion follows not from *v.* 26 merely, but from the whole account which S. Paul has given of the Institution. The unworthy reception specially in question is further defined in *v.* 29 as that of those who do not discern the body. The Corinthians were treating the Lord's Supper as an ordinary meal. No argument can rightly be drawn from S. Paul's use of the word "or" in favour of communion in one kind. The cup might be profaned, when the bread had not been, and that all the more easily, since it was partaken of at the end of the meal, and it was wine that was used.

guilty...of the Lord. i.e. guilty of sinning against them. Cf. Jam. ii. 10. It is noticeable that to profane either is to become guilty of sin against both. The Body and Blood of the Lord are in reality inseparable. This verse affords a strong argument for the doctrine of the Real Presence. See Additional Note.

29. *For he...unto himself.* The nature of the judgment is shewn in *v.* 30; temporal punishment is in question, not "damnation," as the A.V. translates. The repetition of the words "eateth and drinketh" is remarkable. S. Paul seems to mean

30 [1]discern not the body. For this cause many among you are
31 weak and sickly, and not a few sleep. But if we [2]dis-
32 cerned ourselves, we should not be judged. But [3]when we
are judged, we are chastened of the Lord, that we may not
33 be condemned with the world. Wherefore, my brethren,
34 when ye come together to eat, wait one for another. If any
man is hungry, let him eat at home; that your coming
together be not unto judgement. And the rest will I set
in order whensoever I come.

[1] Gr. *discriminate.* [2] Gr. *discriminated.* [3] Or, *when we are judged of the Lord, we are chastened*

that the actual reception of the sacrament is the action which brings the judgment upon the unworthy receiver. Cf. Lev. vii. 20, 21.

if he discern not the body. i.e. the glorified humanity of the Lord. The word translated "discern" is the same as that used in *v.* 31. The eye of faith must be directed to the Body of the Lord, so as to discriminate it from ordinary food.

30. *not a few sleep.* Death has been the penalty for profanation of the sacrament. Cf. v. 5 and Ac. v. 1–11. The severity of God's judgments upon sin in the Apostolic Church was the necessary result of the closeness of His union with her. Cf. Ac. v. 3, 4. Sin is more (or less) sinful according to the clearness of our recognition of the will of God, and the closeness of our union with Him. When the Church has become mingled with the world, both the blessing and the responsibility of belonging to her fellowship are diminished.

31. *if we...not be judged.* There is a play upon words, impossible to reproduce in English, if we keep the same rendering for the same word in *vv.* 29 and 31. Human self-examination and Divine judgments have the same purpose—to bring us to a knowledge of our real condition, and relation to God. The exercise of the former makes the latter unnecessary.

32. *that we may not...with the world.* The condemnation in S. Paul's mind is that which will take place at our Lord's Second Coming. Cf. 2 Th. i. 6–10. The chastisement has a purpose of love, as in v. 5. See note there. Here, however, S. Paul thinks rather of the Corinthian church as a corporate body. The whole Church is chastened by the sickness and death of her members.

34. *let him eat at home.* S. Paul's direction might well prove a first step towards the separation of the Eucharist from the social meal which at first accompanied it.

Additional Note on XI. 23–25.

The meaning of the words of Institution.

S. Paul's words in 1 Cor. xi. 24, 25 are the fullest account which we possess of the words which our Lord used when he instituted the Eucharist. We must, of course, compare with them Matt. xxvi. 26–28; Mk. xiv. 22–24; and Luk. xxii. 19, 20. The accounts given by S. Matthew and S. Mark are closely parallel:—

Matt. xxvi. 26–28.	Mk. xiv. 22–24.
Take, eat;	Take ye;
this is my body.	This is my body.
.....	.....
Drink ye all of it;	
for this is my blood	This is my blood
of the covenant,	of the covenant
which is being shed for many,	which is being shed for many.
unto remission of sins.	

Neither account, it will be seen, contains directions for the perpetuation of the rite.

The accounts given by the ordinary text of S. Luke and by S. Paul are again closely parallel:—

Luk. xxii. 19, 20.	1 Cor. xi. 24, 25.
This is my body	This is my body
[which is being given for you;	which is for you:
this do in remembrance of me.	this do in remembrance of me.
.....	.....
This cup is the new covenant	This cup is the new covenant
in my blood,	in my blood:
which is being poured out for you.]	
	this do, as oft as ye drink it,
	in remembrance of me.

But this agreement is rather apparent than real. For there is strong evidence, both external and internal, that the portion of S. Luke's text enclosed in brackets does not belong to the original Gospel, but has been interpolated from S. Paul and the other Gospels. (See Plummer's note *ad loc.* in the *International Critical Commentary.*) In this case, S. Luke's account of the giving of the cup is found in *v.* 17, and precedes his account of the giving of the bread. Thus, comparing the four accounts together, we find that the only words absolutely identical are the words "This is my body," but that the general meaning is the same in all four. The variations probably reproduce the variations in the traditions of different churches which they introduced into their Consecration Prayers.

What then did S. Paul understand the words of institution to mean? There are two points, upon which wide difference of opinion prevails.

(*a*) First, how are we to understand the words "This is my body," and "This is my blood"? Here we must consider both the words themselves, and any further considerations which may throw light upon their meaning. The words themselves must be taken as they stand. No argument can be drawn from the fact that our Lord spoke in Aramaic, a language in which the copula "is" would not be expressed, for the copula would in any case have to be supplied. Nor can it be said that our Lord's words exactly resemble such words as "I am the door of the sheep," and "I am the true vine." In these cases, the copula "am" combines a concrete reality and an idea; our

Lord "is," in the fullest sense, all that the ideas of "the door of the sheep" and of "the true vine" imply. The words "I am the bread of life" are of the same character. But with the words "This is my body" it is otherwise. The copula in this case joins together two concrete realities. Had the Lord, pointing to a particular vine, said "This vine is I myself," He would have used words parallel to those found here: as things are, there is no parallel. But two interpretations are still possible. Our Lord might have meant either (i) This represents my body, or (ii) This is—in some way not revealed—identified with my body. The words can hardly mean, as Hooker would have us think, that the bread is simply a means "upon the receipt whereof the participation of 'the Lord's body' ensueth." It is not at all true, that "that which produceth any certain effect is not vainly nor improperly said to be that very effect whereunto it tendeth." Unless the words teach that the Body and Blood of the Lord are given to those who receive the bread and wine, because that Body and Blood are in some sense identified with them, they do not teach that our Lord's Body and Blood are given at all. Of any special presence of our Lord at the Eucharist, or of any spiritual gift imparted by Him apart from the bread and wine, they say nothing. Cf. the last note on x. 16. We must choose, therefore, between the two views given above. Did then our Lord mean by the words of the institution, "This bread represents My Body: This cup represents My Blood"? This view appeals strongly to our common sense. Our Lord's Body, when He spoke, was visibly present; it did not, we may be inclined to say, and could not, assume any different relation to the bread from that which it had had previously. For the use of "is" in the sense of "represents," there seems to be no parallel in our Lord's words elsewhere. But such a meaning would be not unnatural, and in the Passover Feast itself the lambs may have represented, without being, the original lambs of Ex. xii. When, however, we consider the teaching of S. Paul and of the Fathers,—to say nothing of Christian experience of the grace and the power of the Eucharist—we find this interpretation unacceptable. The Eucharist like the manna (x. 3) is supernatural food; and bestows (x. 16, 17) a real, and not merely a symbolical, participation in the Lord's Body and Blood (see previous notes). It is this participation which makes the Church one body in Christ, a thing obviously impossible if the elements represented realities not really present. And the whole context looks in the same direction. S. Paul regards the Eucharist as parallel to those sacrificial feasts of the Jews and of the heathen, in which the bodies of the victims offered in sacrifice were eaten by the worshippers (x. 18–21), thus bringing fellowship with the god worshipped. When we pass on to ch. xi., S. Paul's teaching is equally clear. His language is markedly realistic. To "eat the bread or drink the cup of the Lord unworthily" is to be "guilty of the body and the blood of the Lord" (xi. 27); and unworthy reception lies in this, that the unworthy communicant does not discriminate "the body" from ordinary food (xi. 28). Nay more, the language of *v.* 28 seems to shew by its repetition of the words "eateth and drinketh" that it is the reception of the sacrament by means of which judgment falls. And not only does S. Paul give this teaching, but he distinctly bases it upon the actual words used by our Lord. The 27th verse begins with the word

"wherefore," and the teaching contained in it is thus made to depend upon the words of institution quoted immediately before. Those words, as has been already pointed out, can only be interpreted in two ways, and, the one view being inconsistent with S. Paul's language, we must adopt the other.

S. Paul then held our Lord's words to mean that the bread and wine are in some sense identified with His Body and Blood. His words, S. Ambrose[1] says, were "operative, as the word was operative by which He made all in the beginning." And this way of speaking was characteristic of Him. When e.g. He said "Woman, thou art loosed from thine infirmity" (Luk. xiii. 12), or "Thy son liveth" (Jno. iv. 50), His word made that to be which was not so before. Moreover, this view agrees with the whole character of the Christian dispensation. The blessings which Christ offers are real, not merely symbolical. "In the religion of spirit and life," as Godet says, "a ceremony of pure commemoration cannot exist."

Is however, it will be asked, such an interpretation admissible, when we consider the facts of the Last Supper itself? Our Lord's Body was visibly present when He instituted the Eucharist; can we say, with an ancient hymn of the Church, that He gave "Himself with His own Hand"? To this question, it may be replied, as by Dr Gore (*The Body of Christ*, Note 19, p. 312), that the institution of the Eucharist was "an anticipation of glory akin to the Transfiguration." The glory that belongs now to our Lord Risen and Ascended really belonged to His Person during His earthly life, and shone forth on these two occasions. This answer is however far from satisfactory. The story of the Transfiguration recalls that of Ex. xxxiv. 29, 30; there is nothing in it to suggest that the Lord's Body could during His earthly life transcend the conditions of space. But we notice (i) that the words of institution are anticipatory; the Body and Blood of the Lord, though given and poured out in intention, were not yet so in fact. The discourse, which Jno. xiv.–xvi. relates as spoken in the upper room, similarly anticipates. The relation of the vine to the branches (xv. 1–6) describes the relation of the Lord to His people after His Risen life has been communicated to them (Jno. xx. 22). Thus there is nothing irrational in supposing that the Lord's words rather instituted a sacrament for the Church that was to be than bestowed the fulness of its blessing at the moment. (ii) It is the teaching of the N.T. that our Lord's full communication of Himself must wait until He has been glorified (cf. Luk. xii. 50; Jno. xii. 24, 32), and this truth seems in Jno. vi. 62, 63 to be specially emphasised in relation to the Eucharist. The Lord's Flesh and Blood in their earthly condition can profit us nothing; it is the spirit that quickens. When we notice the similarity of this language to that of S. Paul (1 Cor. xv. 45), it is hard not to think that it teaches us to expect the communication of the Lord's Humanity only in its glorified condition. A similar limitation seems to arise from the character of the Apostles' faith. It had three stages—faith in our Lord as the Messiah sent from God, faith in Him as the Suffering Servant who makes Atonement, and faith in Him as the glorified Redeemer, the Head of His Body the Church, and the source of her spiritual life—and only the

[1] S. Amb. Lib. 4 *de sacr.* ch. 4 (S. Ambrose's authorship is not quite certain).

first stage was assured before the first Eucharist. But faith, alike in the Messiah Incarnate, in the Atonement, and in the glorified self-communicating Lord, involves, though in different degrees, faith in the Lord's Body and Blood; and each degree of faith renders possible a true, though not the same, reception of Him. Our Lord gave "Himself with His own Hand" in all the fulness possible at that stage of His redeeming work and of the Apostle's faith, but not as He can give Himself to-day. We must, of course, remember that the Synoptic Gospels and S. Paul tell us very little of what the Lord actually taught the Apostles at the Last Supper; He may have explained His action far more fully than we know, or have told them that what they knew not then they should know thereafter.

Now, if this view be accepted, the chief difficulty in accepting S. Paul's teaching will have passed away. For our Lord's Body and Blood, glorified as they now are, are no longer subject to the ordinary conditions of space; and of the union, into which they may be able to enter by His will with bread and wine and through them with ourselves, we know absolutely nothing. The perfect humanity of the Lord communicated to us is what we need for the redemption and restoration of our fallen humanity, and it is this which the Lord in His Sacrament gives us. But of the method by which this takes place S. Paul knew as little as we know. The bread, after consecration, is still spoken of as bread (xi. 26, 27)—a fact to which the Anglican Article probably refers, when it says that "Transubstantiation...is repugnant to the plain words of Scripture." S. Paul's thought seems well reproduced by S. Irenaeus, when he says that the bread "is no longer common bread, but an Eucharist, consisting of two things, the earthly and the heavenly." The presence of the glorified Humanity is a spiritual presence, i.e. a presence after the manner of spirit and full of life-giving power (2 Cor. iii. 6). It is only by faith that it can be made our own; but it is so present in answer, not to our individual faith, but to the prayer of the Church. Beyond this we cannot go. We may interpret our Lord's words by ideas drawn from our own philosophy, and help our thought by doing so. But we must remember, as we so interpret them, that "our little systems" of philosophy

> have their day,
> They have their day, and cease to be.

They are but "broken lights" of realities which lie beyond them, and Christ and His Sacrament "are more than they."

(*b*) The second great point of controversy is as to the meaning of the words "This do, in remembrance of me." They have been explained in the notes as a simple command to do with the bread and wine what our Lord did with them, to take, bless, distribute, and consume them, and so keep the Lord in remembrance. See notes on *vv.* 24–26. But another meaning has been suggested for them. The Greek word here translated "do" is, it has been urged, in the Greek Version of the O.T. a sacrificial term, and means "offer," while the word here translated "remembrance" is a sacrificial term also, and means "memorial" before God. Thus the whole phrase will mean "Offer this to make a memorial of Me before God."

Now it must at once be granted that there is something to be said for this

view. From the first, the Eucharist has been regarded in the Church as in some sense a sacrifice. The application to it of Mal. i. 11, found frequently in the writings of the early Fathers, is enough to shew this. And beside this, the interpretation under discussion has the advantage, that both in *v.* 24 and *v.* 25 it allows us to interpret the word "this" in the same way, on both the occasions when it occurs, and in *v.* 25 supplies an object to the word "drink." But the difficulties of this view, both exegetical and doctrinal, are so much greater than its advantages, that it cannot be adopted.

In the first place, it cannot be said that in the Greek Version of the O.T. the word here translated "do" means "offer." The question has been carefully investigated by Professor Abbot of Dublin[1]. He points out that the word here translated "do" occurs in that version about 2500 times. It is the ordinary rendering of the common Hebrew word for "do," and is not the word employed to render the Hebrew words for "offer" or "sacrifice." It seems to have no sacrificial sense, except when it gains that sense from the context. In our own language, we can use the word "do" as a substitute for a more definite word, when the context makes the meaning clear. We speak e.g. of doing sacrifice, or of doing homage. Similar usages are found in Ex. xxix. 39; 1 Kgs. xviii. 23, 25; Is. lxvi. 15. So also in Mt. xxvi. 18 to "do" is to "keep" the Passover, i.e. to eat the Passover feast (cf. Mk. xiv. 14). Moreover, the combination "do this" is common in the Greek Version of the O.T. and cannot, outside a strongly sacrificial context, have any but the simpler meaning. Even though the sacrificial sense of "do" were far commoner in the O.T. than is actually the case, we should not expect to find it here. The Greek word for "do" occurs nearly 600 times in the N.T., and never seems to have any meaning but the ordinary one. The combination "do this" occurs about 20 times, and has nowhere any but the simplest meaning.

But can it perhaps be urged that the context here is so strongly sacrificial in character, as to give to the word "do" a sacrificial tinge that it does not in itself possess? No doubt sacrificial ideas are at hand. In *v.* 25, the Blood of the Lord is certainly His Blood poured out in sacrifice, and the feast of the Eucharist is regarded in x. 18–21 as analogous to the sacrificial feasts of Jews and heathen. It is also sometimes urged that the word translated "remembrance" is in the Greek Version of the O.T. itself a sacrificial word. But the fact that our Lord's Body and Blood are regarded as having been offered in sacrifice does not allow us to read into the word "do" the thought of any new offering of them now, and the statement that the word for "remembrance" is in the O.T. a sacrificial word is, as Prof. Abbot has shewn, not really true. The word simply means "remembrance"; who is reminded, and of what he is reminded, it is left to the context to shew. Cf. Heb. x. 3, where alone the word is elsewhere used in the N.T.

We are bound then to keep to the simple meaning of the words. And this view is supported both by the interpretations of the Greek Fathers

[1] *Essays chiefly on the Original Texts of the O. and N. Testaments.*

(with the one possible exception of Justin Martyr, *Dial. Tryph.* xli), and by the early Liturgies. The Early Church certainly believed that in the Eucharist there was a solemn commemoration of the Lord's redeeming work, before God as well as before man. She believed also both that the bread and wine were really offered to God, and that her offering was taken into union with the abiding sacrifice of the Body and Blood of Christ, so that through partaking of the one we are enabled to partake of the other. But this view of the Eucharist is quite maintainable without any such forcing of the words of institution as has been discussed, and was in fact in the Early Church held without it. For the relation of S. Paul's teaching to that of the mystery-religions see Appendix, p. 173.

The Third Question.

The use of the Spiritual Gifts. XII. 1–XIV. 40.

Ch. xiii. bears upon the subject, much as ch. ix. bore upon the question of idol-meats. The main thought of the use of gifts is never lost, but S. Paul speaks of love for its own sake, as well as for its bearing upon the subject under consideration.

What were these spiritual gifts? Our Lord, in the parable of the talents, had spoken of Himself as dividing His goods among His servants on His departure from the world (Mt. xxiv. 14, 15). The good, of which He there spoke, were not, as the word "talent" often leads us to suppose, our natural gifts. Natural gifts are presupposed, when it is said that the Master gave to each "according to his several ability." The goods, of which He spoke, were the spiritual powers, with which His Humanity had been stored by the presence of the Holy Spirit (Jno. iii. 34). These the Spirit brought from our Lord on the day of Pentecost, and they were passed on to those upon whom the Apostles laid their hands (Ac. viii. 17; xix. 6). These "gifts" of the Spirit were quite distinct from that moral result of His presence, of which S. Paul speaks in Gal. v. 22, 23; they did not of necessity make their recipients in any way morally better. They were, on the one hand, "the manifestation of the Spirit" (xii. 7), a plain proof of His presence; and, on the other, gifts to enable each Christian to perform some special service for the whole Church. Some appeared to be plainly supernatural; others seemed rather natural powers raised by the Divine presence to a new and supernatural efficacy. Now the Corinthian church, which had enjoyed S. Paul's presence for a long period, was specially rich in these gifts (i. 5, 6),—much richer, for example, than the Roman church, which no Apostle seems to have visited, when S. Paul wrote to it (contrast xii. 8–10 with Rom. xii. 6–8). But the Corinthians made a wrong use of them. Failing to recognise the unity of the Church, and the divine purpose of mutual service, the more highly gifted made their gifts an occasion of pride, while the less gifted were discouraged and depressed. Moreover, the more showy gifts were considered the more valuable, and those who possessed were eager to display them in a way inconsistent with the good order of the Church. Love was wanting, and so the gifts of God were

failing of their purpose. Thus S. Paul has three things to do:—(*a*) to shew the purpose for which, and the principle upon which, the gifts were bestowed; (*b*) to insist upon the supremacy of love; (*c*) to give practical directions for the right employment of the gifts in question.

For the whole subject, cf. Rom. xii. 3–8; Eph. iv. 1–13; 1 Th. v. 19, 22; 1 Pet. iv. 10.

XII. 1 Now concerning spiritual *gifts*, brethren, I would
2 not have you ignorant. Ye know that when ye were
Gentiles *ye were* led away unto those dumb idols, howso-
3 ever ye might be led. Wherefore I give you to understand,
that no man speaking in the Spirit of God saith, Jesus is
anathema; and no man can say, Jesus is Lord, but in the
Holy Spirit.
4 Now there are diversities of gifts, but the same Spirit.

XII. 1–31. THE SPIRITUAL GIFTS; THEIR PURPOSE AND THE PRINCIPLE UPON WHICH THEY ARE GIVEN.

2. *when ye were Gentiles.* Christians are Gentiles no longer, but the Israel of God (Gal. vi. 16). Cf. x. 32.

led away...ye might be led. A double contrast is in S. Paul's mind. Dumb idols (Ps. cxv. 5) are contrasted with the Spirit, Who speaks through those endowed with His gifts, and the evil and capricious influences of heathenism with the rational and moral purpose that is seen in the Spirit's action. Cf. *v.* 7, and xiv. 26–33. Perhaps the wild frenzy exhibited in some of the mystery-religions is in S. Paul's mind.

3. *Wherefore.* The point is that spiritual influences are of more kinds than one, as the past has shewn. Some test is needed. We must not confuse the marvellous with the divine. S. Paul in *v.* 2 has regarded the tyranny of the evil influences at work in heathenism as belonging to the past, but it was only too possible that Christians might slip back under their control. Cf. 1 Jn. iv. 1 ff. Strong religious feeling, and even conditions of consciousness distinctly abnormal, would be no preservation against this.

no man...but in the Holy Spirit. This is the infallible test—the glorification of Jesus. It was for this purpose that the Spirit was given (Jno. xvi. 14). Nothing, however supernatural, comes from the Spirit, if it dishonours Christ. Everything, however strange, does come from the Spirit, which honours Him. The belief in the Lordship of Jesus is the characteristic faith which the Spirit inspires. For the words "Jesus is anathema," or accursed, cf. Ac. xxvi. 11. In the Roman persecutions also, the command to curse Christ was the test applied to those suspected of being Christians. For the truth that real faith is essentially supernatural, and not simply the result of evidence, cf. Mt. xvi. 15–17. The Spirit's action is necessary, if we are either to gain or to keep it.

4. *diversities...same Spirit.* This

5 And there are diversities of ministrations, and the same
6 Lord. And there are diversities of workings, but the
7 same God, who worketh all things in all. But to each one
is given the manifestation of the Spirit to profit withal.
8 For to one is given through the Spirit the word of wisdom;
and to another the word of knowledge, according to the

is the text of the chapter. The glory of the gifts lay in their common Divine source, not in any superiority of those possessed by one to those possessed by another.

5. *diversities of ministrations.* Neither "ministrations" in this verse, nor "workings" in *v.* 6, are to be distinguished from the "gifts" of *v.* 4. They are rather different aspects of those gifts. Every gift of the Spirit is a gift for ministry to the Lord and to the Church, which is His Body. Cf. *vv.* 12–27. So also it is a Divine activity, proceeding ultimately from the Father Himself. Cf. *v.* 28, and Gal. ii. 8. It is obvious how the doctrine of the Blessed Trinity lies behind S. Paul's language in these verses. Cf. Introduction, p. xxxiii.

7. *to each one...to profit withal.* The present tense "is given" marks the continuous action of the Spirit. Three points of the utmost importance for S. Paul's argument appears here. (*a*) No one is left destitute of spiritual gifts. (*b*) These gifts are a manifestation of the Spirit's presence. Cf. xiv. 25. (*c*) Their purpose is the good of the recipients, and of the whole Church. It should be added that another interpretation of "the manifestation of the Spirit" is possible. It may mean "the power given to a Christian of manifesting to others the Spirit Who dwells in him."

8. *For to one...according to the same Spirit.* The language is chosen to bring out the great purpose of promoting the common good. The gift is the "word" of wisdom, "the word" of knowledge, not just wisdom and knowledge by themselves. Without the power of expression, such gifts would be only valuable to the possessor. The distinction between wisdom and knowledge is clear from other passages in the Epistle. Compare e.g. i. 5 and viii. 1 with ii. 6–13, and see note at the end of ii. 16. "Wisdom" is the higher Christian knowledge, only to be entrusted to the mature Christian, and requiring the inward revelation of the Spirit; "knowledge" is more elementary, and may be gained by study or by listening to others. This distinction is borne out by S. Paul's language here (see R.V. corrections). The word of wisdom is given "through the Spirit," by His direct inward illumination (cf. ii. 13); the word of knowledge is given "according to the same Spirit"; it follows His mind and teaching, but is not necessarily the result of any special illumination. Cf. Col. ii. 3, where all the treasures both of wisdom and knowledge are said to be hidden in Christ, and xiii. 2 of this Epistle, where the knowledge of "all mysteries" corresponds to "wisdom" here. Perhaps we may say that S. Paul speaks "the word of wisdom" in Eph. i.–iii. (cf. i. 8, 17; iii. 10) and "the word of knowledge" in xi. 17–34 of this Epistle.

9 same Spirit: to another faith, in the same Spirit; and to
10 another gifts of healings, in the one Spirit; and to another
workings of [1]miracles; and to another prophecy; and to
another discernings of spirits: to another *divers* kinds of

[1] Gr. *powers*

9. *to another faith, in the same Spirit.* The Greek word here translated "another" is not the same as that used in the previous verse, but it is found once more in *v.* 10, "to another divers kinds of tongues." It marks probably in each case that a new class of gifts is being spoken of, and that a different type of Christian is the recipient of them. The gifts of the Lord are "to each according to his several ability" (Mt. xxv. 15), and the kind of man chosen to receive "faith," and miraculous powers to heal, is different from the kind chosen to receive the word of wisdom or of knowledge. "Faith" here is not the simple faith of self-committal (i. 21), which all Christians must have, but the faith which is the condition of miraculous powers (Mt. xvii. 19, 20), as xiii. 2 shews. It is because these powers are so manifold, and deal with such different types of sickness, that S. Paul says, "gifts of healings," and not "the gift of healing." The word "in" marks the deepest union—a union through which the powers of the Spirit are seen at work in the man who possesses Him.

10. *to another workings of miracles.* Gifts of healings but restore nature; miracles, as S. Paul here and in *v.* 28 uses the term, go beyond this. It should be noted that in the Apostolic Church, as in the Lord Himself the power to heal was but one of many supernatural powers. We cannot banish the miraculous by explaining away the cures worked as examples of faith-healing. Cf. Gal. iii. 5; Heb. ii. 4.

prophecy. i.e. inspired preaching. This was the gift of the Christian prophets (xii. 28; xiv. 29 ff.). It might in some cases include the power to foretell the future (Ac. xi. 27, 28; xxi. 10, 11), but primarily, as with the prophets of the O.T., it was a gift for teaching and exhortation. The words of these Christian prophets have not come down to us, with the exception of a few fragmentary utterances, but we must not think of them as on a lower level than the great prophets of the O.T. Rather, the Pentecostal gift must have raised them higher. Cf. note on *v.* 28.

discernings of spirits. Cf. *v.* 3. Here also the thought is that spiritual influences are not all of one kind. The broad test of *v.* 3 would not always be sufficient. Thus e.g. in 2 Th. ii. 2 we hear of a "spirit" declaring—no doubt through one who claimed to be a prophet—that the day of the Lord is now present. Here the test of *v.* 3 would be valueless. Cf. 1 Tim. iv. 1 ff. Hence the necessity of men gifted to discern the character of the spiritual influences which made themselves heard. Cf. xiv. 30 and 1 Th. v. 20, 21. The spiritual influences, of which S. Paul here speaks, were the communicators of new thoughts, and of the impulse to express them, and are probably regarded as themselves possessed of thought and will. But

tongues; and to another the interpretation of tongues:
11 but all these worketh the one and the same Spirit, dividing
to each one severally even as he will.
12 For as the body is one, and hath many members, and
all the members of the body, being many, are one body;
13 so also is Christ. For in one Spirit were we all baptized
into one body, whether Jews or Greeks, whether bond
14 or free; and were all made to drink of one Spirit. For the

we must remember that in the First Century the modern conception of personality was not yet developed and so the line between the personal and the impersonal was less closely drawn.

divers kinds...the interpretation of tongues. See notes on ch. xiv., and Additional Note at the end of ch. xiv. on "the gift of tongues." The tongues seem to have been forms of ecstatic utterance of spiritual truth, praise and prayer, welling up from the "sub-liminal consciousness" of the speaker. It required, of course, a special gift to interpret such utterances, and this the speaker himself did not always possess. What was required, as Dr Joyce says, "was a certain continuity of consciousness between the ecstatic and the normal state." The man, who possessed the gift of tongues, might be able to recollect the thoughts and feelings with which he had been inspired under its influence, or he might not. If he was so able, he could interpret his previous utterances. If he was not, they could only be interpreted by those who were able to interpret them, through their own share in the thoughts and feelings which they expressed.

11. *dividing...as he will.* An important assertion of the Personality of the Holy Spirit. Deliberate will is ascribed to Him, as to our Lord in Jno. v. 21, and will implies personality.

12–27. Thus far S. Paul has but spoken of the variety of the gifts; now he will shew how the unity of the Church and the principle of mutual dependence explain this variety.

12. *so also is Christ.* In this passage, Christ is not regarded as the Head of His Body the Church; the head is spoken of in *v.* 21 as one member among many; rather, Christ is the single personality, animating the whole (cf. Rom. xii. 5), and the many members are all members of Him. See note at the end of the chapter.

13. *in one Spirit...bond or free.* Baptism brings incorporation into the glorified Humanity of Christ through the operation of the Spirit. S. Paul delights to point out the wide gulfs that have been filled up (Col. iii. 10, 11). Whatever differences there may have been, the Spirit by which, and the Body into which, we were baptized, are alike the same (Eph. iv. 4).

were all...of one Spirit. A different thought from that in the former part of the verse. Cf. x. 4, and note there. In this clause S. Paul refers to the special gift of the Spirit by the laying on of hands. In the Early Church baptism and confirmation were practically two parts of one sacrament. It was of the Spirit that the "spiritual

15 body is not one member, but many. If the foot shall say,
Because I am not the hand, I am not of the body; it is not
16 therefore not of the body. And if the ear shall say,
Because I am not the eye, I am not of the body; it is not
17 therefore not of the body. If the whole body were an eye,
where were the hearing? If the whole were hearing, where
18 were the smelling? But now hath God set the members
19 each one of them in the body, even as it pleased him. And
20 if they were all one member, where were the body? But
21 now they are many members, but one body. And the eye
cannot say to the hand, I have no need of thee: or again
22 the head to the feet, I have no need of you. Nay, much
rather, those members of the body which seem to be more
23 feeble are necessary: and those *parts* of the body, which
we think to be less honourable, upon these we [1]bestow

[1] Or, *put on*

gifts" were the manifestation. Perhaps we may say that the work of the Spirit in baptism corresponds to the gift of Easter (Jno. xx. 22, 23), while in the laying on of hands He comes as He came at Pentecost (Ac. ii. 4). The one gives spiritual life, the other the new powers of action appropriate to that life.

14. The same simile is employed of the "body politic" by Menenius Agrippa in Livy II. 32. Cf. Shakspeare, *Coriolanus*, Ac. I., Sc. 1. But S. Paul probably employs it independently. Cf. Rom. xii. 4, 5; Eph. iv. 16; Col. ii. 19. In the two last cases the simile is somewhat differently applied, Christ being regarded as the Head.

15–17. In these verses the appeal is to the less gifted. They are not to despond, or think that the absence of a particular gift means that they are no true members of Christ. As S. Chrysostom points out, the foot is made to compare itself with the hand, not with the eye, "because we are wont to envy not those who are very far above us, but those who are a little higher."

18. *But now...as it pleased him.* A double comfort for the less highly gifted member. God Himself has given him his place, and that place, with the gift necessary for it, is God's choice for him. Beyond God's will we cannot go.

21–23. In these verses the underlying thought is that no member of the Church can look down upon another, since all are alike necessary. This, like the previous consideration, would be a comfort to the less gifted, but S. Paul probably desires even more earnestly to humble the pride of those who possessed the higher gifts.

22. *which seem to be more feeble.* e.g. the eyes. The point is that their necessity shields them from the disrespect which their weakness might otherwise bring upon them.

23. *bestow more abundant honour.* Rather, as R.V. margin, "put on

more abundant honour; and our uncomely *parts* have
24 more abundant comeliness; whereas our comely *parts*
have no need: but God tempered the body together, giving
25 more abundant honour to that *part* which lacked; that
there should be no schism in the body; but *that* the
members should have the same care one for another.
26 And whether one member suffereth, all the members suffer
with it; or *one* member is [1]honoured, all the members
27 rejoice with it. Now ye are the body of Christ, and
28 [2]severally members thereof. And God hath set some

[1] Or, *glorified* [2] Or, *members each in his part*

more abundant honour." The thought is of our special care to clothe parts of the body which we regard as less honourable.

24. *giving more abundant... which lacked.* i.e. both by making it specially necessary for the perfection of the whole (*v.* 22), and by implanting the instinct to clothe what is uncomely (*v.* 23). True natural instinct is a Divine thing. Cf. xi. 14.

25. *that there should be no schism.* The members of the body are personified, as before. If members of the body, which are naturally inferior, had no compensations, they would not be able to endure their position, and would break away.

but that...one for another. i.e. that all may care equally for the good of each, the superior for the inferior, and the inferior for the superior. "If each man's being depends on his neighbour's safety, tell me not of the less and the more: in this case there is no more and less. While the body continues, you may see the difference too, but when it perishes, no longer. And perish it will, unless the lesser parts also continue" (S. Chrysostom).

26. *whether one member...suffer with it.* S. Chrysostom's illustrations are admirable. "Thus often, when a thorn is fixed in the heel, the whole body feels it, and cares for it: both the back is bent, and the belly and thighs are contracted, and the hands coming forth as guards and servants, draw out what was so fixed, and the head stoops over it, and the eyes observe it with much care." And again, "The head is crowned, and the whole man is honoured. The mouth speaks, and the eyes laugh, and are delighted."

27. *ye are the body of Christ.* The same difficulty in translation meets us, as in iii. 16 (see note there). S. Paul says, "Ye are body of Christ." All Christians together make up this body, the Corinthians among them.

severally members thereof. Each, as an individual, has his own share in the life of the whole.

28. S. Paul now works out the simile of the body. The members of the Church, with their various gifts and offices, correspond to the various members of the body. From this it follows, (*a*) that they must be full of self-sacrificing love, (*b*) that they must use their gifts for the good of the whole. The one conclusion is worked out in ch. xiii., the other in ch. xiv.

in the church, first apostles, secondly prophets, thirdly teachers, then [1]miracles, then gifts of healings, helps, 29 [2]governments, *divers* kinds of tongues. Are all apostles? are all prophets? are all teachers? are all *workers of* 30 [3]miracles? have all gifts of healings? do all speak with 31 tongues? do all interpret? But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

[1] Gr. *powers.* [2] Or, *wise counsels* [3] Gr. *powers.*

God hath set some in the church. The word "set" corresponds to the same word in *v.* 18. "The church" seems plainly to mean the whole Church, not the church of Corinth. The Apostles were not members of the latter. S. Paul recognises in the Church no office higher than that of an Apostle.

first apostles. The order in the enumeration is the order of importance. Apostles are first, divers kinds of tongues last. It is characteristic of S. Paul to prefer what is orderly and rational to what is ecstatic and merely emotional. The Corinthian estimate was just the opposite. Cf. iv. 9–13; xiv. 1 ff. On the position of the Apostles, see notes on i. 1 and ix. 1.

secondly prophets, thirdly teachers. See note on *v.* 10. The prophet differed from the teacher in that his message came by immediate revelation. Prophets apparently constituted a distinct body in the early Church. Cf. Ac. xiii. 1; Eph. iv. 11. Through them were pointed out the persons designed by God for particular offices (Ac. xiii. 2; xx. 28; 1 Tim. i. 18; iv. 14). To the heathen they did not address themselves (xiv. 22), since missionary work belonged to the Apostles and evangelists (Ac. xxi. 8; Eph. iv. 11). For the importance of these prophets, see Eph. ii. 20, iii. 5, and for their position, the early Christian book, *The Teaching of the Twelve Apostles*, §§ 11–13. Their position and importance would, however, vary in different churches. Cf. Introd. p. xxxvi. Evangelists are not here mentioned, because S. Paul is speaking of the inner life of the Church, and not of her outward activity.

then miracles. Miraculous power is a gift inferior even to that of teaching, since the latter does more for the edification of the Church. See note on *v.* 10.

helps, governments. The former must refer to works of ministry to the poor and sick, like those of the deacons in Ac. vi. 1–6 (cf. Rom. xii. 7), the latter to the management of the affairs of the Church. This would generally be the duty of the presbyters. It is noticeable that the gifts of government come lowest of all, except the gifts of tongues. In the earliest days of the Church, as 1 Tim. v. 17 shews, presbyters were apparently not necessarily entrusted with the work of teaching. But as the higher spiritual gifts became rarer, the elders would come more and more to exercise the functions of the prophets and teachers, and so take a place higher than that of the deacons. In the church of Philippi, where we hear nothing of great spiritual gifts, the presbyters, or bishops, are mentioned before the deacons (Phil. i. 1).

31. *desire earnestly the greater gifts.* e.g. that of prophecy (xiv. 1).

The Corinthians were disposed rather to desire earnestly the gift of tongues. The fact that the bestowal of gifts depends upon God only (*vv.* 11, 18) does not make spiritual desire illegitimate. Such desire may be the condition for the bestowal of the gifts.

And a still...I unto you. "Way" means "way of life," as in iv. 17. S. Paul does not mean that love is a better way than earnest desire to the attainment of the highest gifts, but that love is itself higher and better than all gifts or the desire for them. It was this, which the Corinthians needed to recognise, and to which the thought of the Church as an organic whole (*vv.* 25–27) would naturally lead them.

S. Paul in the foregoing passage has characteristically appealed to Christian doctrine as the foundation of Christian duty. There is no passage in the N.T. which teaches more plainly the unity of the Church in the Divine purpose, and the duty of maintaining, or, if necessary, restoring it. What then is S. Paul's doctrine? It is the same here as in the Epistles of the Captivity; there is no foundation for the view that S. Paul's conception of Christianity was at first individualistic. The Church is an organism, in which each member depends upon every other and has his part to do in relation to the whole. In a lower sense, this is no doubt true of a nation also. Man is "a social animal"; we are meant to depend one upon another, and the more completely society is organised, the more we do so. But this common life has been spoilt by human sin, and the Church must restore it. The Church is a society, living a life of its own amid the nations of the world, and possessing a deeper unity and a fuller common life than they. Christ is One, and the Church is His Body, and One in him (i. 13; xii. 12). Each Christian has been made through baptism a member of that Body, and has gifts bestowed upon him to enable him to serve it. The members exist for the sake of the Church, even more than the Church exists for the sake of the members. Christianity is thus essentially a social religion. No member can live his true life, rightly employ the gifts entrusted to him, unless he remains in union with his brethren.

Now it is noticeable that the Church, of which S. Paul here speaks, seems plainly to be the Catholic Church as a whole, and not the local church of Corinth. It is Corinthian sins with which he is dealing, Corinthian sins against the unity of the Church, but his point is, not that the Corinthian church is an organism, but that the whole Church is so. This is apparent both in *vv.* 12, 13 and in *v.* 29. It is the whole Church, of which Christ is the animating Personality (*v.* 12), and of which the Apostles are members (*v.* 29). Local "churches" there may be (iv. 17; vii. 17; xi. 16; xiv. 33)—at a time, when Christianity had been planted only in the great cities, their separation one from another rendered this way of speaking natural—but the "one body," into which "we all" were baptized, is the Universal Church. Thus it is plain, that S. Paul would never allow us to regard a "national Church," even though it were to include all the Christians of a nation, as an organic whole, intelligible by itself, and possessed of a separate work of its own. This is simply, however popular it may be in England to-day, the theory of the Congregationalists "writ large." To believe in independent national churches is no more consistent with the N.T., than to believe in independent Christian congregations. It is the Church as a whole, which has a Divine

mission, and that to all nations. While the Church is rent in pieces, that mission can only be carried out in a most imperfect way. Our business is, not to form unscriptural theories as to "Branch" churches, but to make up the divisions of Christendom. No doubt the Church may have national organisations, just as it may have local ones, but our minds must not rest satisfied with these. Each nation, in so far as it enters the flock of Christ, has, like each individual, a work to do for the whole Church, and can only live its true life as a part of that whole. If, e.g., a "manly common sense" is really a characteristic of English Christianity, that gift will only fully answer to God's purpose for it, when English Christians are united with others. "Common sense" is of value in checking superstition and misguided enthusiasm; it is not of much value, where there is but little faith to degenerate into superstition, and little enthusiasm to be either guided or misguided. No great rent has ever been made in the Church, without fearful damage to each of the fragments. The division of Eastern and Western Christendom deprived the E. of the earnestness and practical force of the W., and the W. of the deeper and broader theology of the E. The great divisions of the Reformation period have left the Roman Church to become more and more sacerdotal and ultramontane, and the Church of England and the foreign Protestant bodies to be in many cases half-stifled by their connection with the State, and to fall a prey to a narrow nationalism or a still narrower individualism. And within England itself, the further divisions which Nonconformity has brought have too often left the gifts for evangelisation in one religious body, and the gifts for edification—the "word of wisdom" and the "word of knowledge"—in another. S. Paul's words shew that unity is as really a characteristic of the Church, in the Divine idea, as holiness or catholicity. Just as, in spite of all discouragements, we must work on for the evangelisation of the world, because we believe, as an article of faith, that the Church is for all, so must we work for its reunion, because we believe, as an article of faith, that it is intended to be one. We have no more right to seek the advantage of a local or national church, by a policy which puts further off the unity of the Church as a whole, than we should have to seek such advantage by the abandonment of missions to the heathen. To say that the reunion of Christendom is impracticable is simply to deny an Article of the Creed.

XIII. 1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass,

THE PRAISE OF LOVE. XIII. 1–13.

In the following passage, S. Paul has the Corinthian church before him. He is not attempting to give a complete account of the characteristics of love; he is contrasting love with the spirit that the Corinthians were shewing, pointing out how love both guides men in the use of gifts, and is itself superior to any of them. The section falls into three parts:—

(*a*) the uselessness to the possessor of all other gifts without love. 1–3.

(*b*) the characteristics of love, as it is seen in action. 4–7.

(*c*) the eternal duration of love. 8–13.

2 or a clanging cymbal. And if I have *the gift of* prophecy,
and know all mysteries and all knowledge; and if I have
all faith, so as to remove mountains, but have not love, I
3 am nothing. And if I bestow all my goods to feed *the poor*,
and if I give my body [1]to be burned, but have not love, it

[1] Many ancient authorities read *that I may glory*.

XIII. 1–3. ALL OTHER GIFTS USELESS TO THE POSSESSOR WITHOUT LOVE.

1. *If I speak...of angels.* Speaking with tongues was the gift that the Corinthians estimated most highly; so S. Paul begins with it. The tongues of angels are mentioned deliberately. No height which the gift might attain can make the possessor himself anything without love. Possibly S. Paul regarded the "spirit," who inspired the speakers with tongues, as angelic spirits, expressing themselves in their own language. Professor Peake notes that *The Testament of Job* represents Job's three daughters as each praising God in the dialect of a particular angelic order.

have not love. The word which S. Paul here uses is, as Archbishop Trench says, "a word born within the bosom of revealed religion." It is not found in Classical Greek, though it is found in the Alexandrian Jew, Philo. Unfortunately it has no good English equivalent. "Charity" is too narrow, "love" is too wide. It is the love that leads us to sacrifice ourselves to others, as contrasted with the love that desires to appropriate to ourselves things or persons outside us. Thus it is used especially of the love of God for men, and of that love both for Himself and for our brethren which the love of God inspires in us. Cf. ii. 9; viii. 2. Thus also the characteristics which will be drawn out in *vv.* 4–7 are characteristics of God's love for us, as well as of our love for God and for one another. Cf. Jn. xiii. 34, 35; 1 Jn. iv. 7–21. But it is our love, not God's, that is in question here, and primarily our love to man, not to God.

I am become...clanging cymbal. The gift may be wonderful, but the man himself has sunk, with the loss of love, to the level of a mere emitter of noise. Perhaps the instruments here mentioned were used in heathen worship. What a man says, or has, or even does, is in these verses contrasted with love, the fundamental principle of all true Christian activity. The absence of love "makes the music mute" that man should send up to God.

2. *prophecy...all knowledge.* These were the gifts, upon which S. Paul laid stress, since they were useful to the Church (xii. 8; xiv. 1 ff.).

all faith...remove mountains. This was the gift, on which the Lord Himself had laid stress (Mt. xvii. 20; xxi. 21). Thus *vv.* 1 and 2 form a climax.

I am nothing. S. Paul does not say that the gifts are valueless to the Church, but that the possessor himself is nothing. In the kingdom of God, existence and love are one. The measure of a man's love is the measure of his life.

3. *bestow...the poor.* To do this is more than even to possess the gift of faith, since there is at any rate the outward seeming of love. The Greek brings out that the man surrenders once for all his property, and himself distributes it among the needy. Probably, in the early Church, this was no more uncommon than the gifts of prophecy and tongues.

give my body to be burned. Cf.

4 profiteth me nothing. Love suffereth long, *and* is kind;
love envieth not; love vaunteth not itself, is not puffed up,
5 doth not behave itself unseemly, seeketh not its own, is
6 not provoked, taketh not account of evil; rejoiceth not in

Dan. iii.; 2 Macc. vii. In the Neronian persecutions, Christians were called upon to do this also. Note the variant, in R.V. margin, "give my body that I may glory." Perhaps S. Paul wrote this. There is a story told of a Hindoo, who shortly before this burnt himself in the market-place at Athens to shew what he would do for his religion. His tomb was apparently shewn, and S. Paul may have seen it. Cf. Lightfoot: *Colossians*, p. 393 (note).

it profiteth me nothing. Others may reap benefit, but the man himself is not advanced a step. Works can only justify (Jam. ii. 24) when they are the outward expression of the Divine life within, and that life is love.

The question may be asked, "Are all these things, which S. Paul contrasts with love, actually possible without it? Is, for instance, the faith described in *v.* 2 conceivable in one, in whom the Divine life is absent?" S. Paul does not here actually assert this possibility, while in Eph. iii. 17, 18, he makes the highest spiritual knowledge dependent upon love. Certainly, as the Corinthians shewed, high gifts were possible where love burned but feebly, and S. Paul, to put his thought strongly, supposes a case, in which love should be absent. But our Lord, in Mt. vii. 22, 23, goes even further than S. Paul. He says that there will be many who "never knew" Him, who will claim—and apparently with justice—to have exercised the gifts of prophecy and of faith. The gifts of the Spirit may only be bestowed within the Church, but it does not follow that these gifts will in all cases be withdrawn when the recipients fail to attain to the true knowledge of the Lord, and to that love which is bound up with it.

XIII. 4–7. LOVE, AS SEEN IN ACTION.

Professor Drummond, in *The Greatest Thing in the World*, has compared S. Paul's description of love to an analysis made by the spectrum. But S. Paul's description is not intended to be a complete analysis; he is bringing out those aspects of love, in which the Corinthians were especially wanting.

4. *suffereth long, and is kind.* Kindness, as Calvin points out, is seen in conferring good, long-suffering in bearing with evil. Both are aspects of the love of God.

envieth not. Contrast iii. 3.

vaunteth not itself, is not puffed up. The former is the outward expression of the latter. Contrast iv. 6–8; v. 2; viii. 1.

5. *doth not behave itself unseemly.* Contrast xi. 5, 21; xiv. 23. Good manners are the result of consideration for others. "Politeness," says Prof. Drummond, "has been defined as love in trifles. Courtesy is said to be love in little things."

seeketh not its own. Contrast viii. 9–12; xi. 21.

is not provoked. Rather, perhaps, "is not exasperated."

taketh not account of evil. The words are quoted from the Septuagint

7 unrighteousness, but rejoiceth with the truth; [1]beareth all
things, believeth all things, hopeth all things, endureth all
8 things. Love never faileth: but whether *there be* pro-
phecies, they shall be done away; whether *there be* tongues,

[1] Or, *covereth*

version of Zech. viii. 17, where the meaning is that no one is to imagine evil against another. Perhaps S. Paul means rather that love does not reckon up the ill turns that others do us.

6. *rejoiceth not...with the truth.* The sense seems fairly clear from the parallel passages Rom. ii. 8 and 2 Th. ii. 10–12. In all these passages, unrighteousness in the widest sense is contrasted with the Gospel, which condemns, and does away with it. Here "the truth" is represented as rejoicing in its victories, and the gladness which they bring (Ac. ii. 46; viii. 8). Love shares in this rejoicing. No private advantage, which may accrue from the sin of others, can ever make love rejoice in that which ruins the world. The words have been interpreted as meaning "Love does not rejoice in seeing the faults of others." This is included in the wider thought, to which S. Paul gives expression.

7. *beareth all things.* The words may mean this. Cf. ix. 12, where the same word is used. Or they may mean that love hides the faults of others (R.V. marg.). Cf. Ecclus. viii. 17; Jam. v. 20; 1 Pet. iv. 8. The second meaning is the better, as the other thought has been already expressed in *v.* 4, and recurs here in the words "endureth all things."

believeth all things. Love "believes divinities, being itself divine." This is true, in our relations both with God and with man. Trust in another is the result of love. It was the want of love to S. Paul that made the Corinthians so suspicious of him (iv. 3–5; ix. 3 ff.; 2 Cor. i. 17; xii. 16); increase of love was the remedy (2 Cor. vi. 11–13; vii. 2).

hopeth all things, endureth all things. "Love hopes, even when it cannot find ground for faith,...endures even when it fails to hope" (Edwards). But S. Paul does not use "hope" of what is uncertain. "Hope" in the N.T. is the confident anticipation of what God has promised. So it is here. Love to God leads to the confident anticipation that He will do as He has said, and to patience in the present in view of the future (1 Th. i. 3). Love to man leads to the confident anticipation that good will at last triumph, and this is again the great source of patience in the present. S. Paul's own spirit is a great example of this (i. 8, 9; xv. 31; Gal. v. 10; Phil. i. 6, 8). On the power of love in this aspect, Drummond says excellently, "The people who influence you are people who believe in you.... The respect of another is the first restoration of the self-respect a man has lost; our ideal of what he is becomes to him the hope and pattern of what he may become."

XIII. 8–13. THE ETERNITY OF LOVE.

8. *Love never faileth.* The thought grows immediately out of what has gone before. Love cannot perish, since there is nothing which it cannot endure.

whether there be prophecies...done

they shall cease; whether *there be* knowledge, it shall be
9 done away. For we know in part, and we prophesy in
10 part: but when that which is perfect is come, that which
11 is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish
12 things. For now we see in a mirror, [1]darkly; but then face to face: now I know in part; but then shall I [2]know
13 even as also I have been [3]known. But now abideth faith, hope, love, these three; [4]and the [5]greatest of these is love.

[1] Gr. *in a riddle.* [2] Gr. *know fully.* [3] Gr. *known fully.*
[4] Or, *but greater than these* [5] Gr. *greater.*

away. By "prophecies" is meant "the gift of prophecy in its various forms," not the predictions or statements of truth in which it issues. This gift in its early form seems to have come to an end in the third century; the gift of tongues even earlier. But S. Paul looks far beyond this to the coming of the Lord.

knowledge...done away. Our present knowledge of Divine things will be swallowed up in the higher knowledge of the future. The same Greek word, as the R.V. shews, is used of the cessation both of prophecy and of knowledge, since the reason of the cessation is the same in each case.

10. *when that which is perfect is come.* The kingdom of God in its perfect development at the Second Coming of Christ. This will bring the perfection both of knowledge and of inspiration. S. Paul thinks of the kingdom as coming to us, rather than of us as going to the kingdom.

11. *I spake...thought as a child.* The word here translated "felt" includes thought as well as feeling, while that translated "thought" refers rather to processes of reasoning. S. Paul has in mind the gifts of tongues, prophecy and knowledge as themselves belonging to the undeveloped stage of the spiritual life.

12. *see in a mirror, darkly.* The Greek for the last word means "in a riddle" (R.V. marg.). Spiritual realities are not looked upon directly; we see but, as it were, their reflections, and even these demand interpretation. To understand S. Paul's words, we must remember that the mirrors of antiquity were indistinct, being made of polished metal, not of glass and quicksilver.

but then face to face. Cf. Numb. xii. 8. The words shew that the knowledge, of which S. Paul speaks, is the knowledge of God Himself.

know...have been known. S. Paul places himself in the future, and thence looks back upon the present. God's knowledge of him is perfect even now. It is not merely intellectual knowledge that is in question, but the knowledge of sympathy and union. Cf. viii. 2, 3.

13. *But now...three.* "Now" merely introduces the sentence; it does not refer to the present life, like the "now" of *v.* 12, where the Greek word is different. Thus S. Paul does not mean that faith and hope will pass away, like prophecy and tongues; all three "abide," and are

distinguished by doing so from the gifts previously mentioned. The great point of this verse is that love is not merely greater than the gifts which pass away; it is greater even than faith and hope, which, like itself, are eternal. No doubt, there is truth in the well-known words,

Faith will vanish into sight;
Hope be emptied in delight;
Love in Heav'n will shine more bright;
Therefore give us love.

That is a truth which S. Paul himself brings out in Rom. viii. 24 and 2 Cor. v. 6, 7. But the three "theological virtues" must be eternal, since their object is God, Who is so Himself. Faith, in the highest sense of the word, the faith of trust and self-surrender, must ever be the means of our communion with God; hope will continually rejoice in the assured continuance of beatitude, and, as Meyer says, "catch new perspectives of glory." "Faith will vanish into sight," and "hope be emptied in delight," not once for all, when the Lord returns, but continually throughout eternity.

and the greatest...love. Rather, as R.V. margin, "but greater than these." Faith and hope go closely together; love is more than both combined.

Two points suggest themselves for discussion at the end of this chapter, (*a*) S. Paul's doctrine of the imperfection of our present knowledge of God, (*b*) his view of the mutual relations of faith, hope, and love.

(*a*) What does S. Paul mean by his words in *v.* 12? Certainly not that real knowledge of Divine things is beyond our power in this world—we cannot know, but let us love.

We have but faith: we cannot know;
For knowledge is of things we see.

Something like this, though the thought of love is absent, is the conclusion of Job xxviii. 28. Something very like it is the conclusion of many to-day. There are many in our own time who maintain that God is unknowable, and that the best thing that we can do is to accept the fact, and simply devote ourselves to the service of man. But S. Paul's view is utterly different from this. God, he held, is really revealed, though not to our direct vision, and our faith, so far from needing to be contrasted with knowledge, itself rests upon our knowledge. God's "everlasting power and divinity" are really revealed in the creation (Rom. i. 20), His "glory" in the mirror of the Gospel (2 Cor. iii. 18); above all, "the light of the knowledge of the glory of God" is really given "in the face of Jesus Christ" (2 Cor. iv. 6). But the revelation is "in a riddle," and needs the gift of the Spirit for its interpretation (cf. ii. 9–12). The revelation is there; we are intended more and more to "know the things that are freely given to us by God"; but to "the natural man," and to a great extent to the undeveloped Christian also (ii. 14–iii. 3), it remains a riddle which he cannot interpret (cf. 2 Cor. iii. 15; iv. 3–6). Thus S. Paul in no way suggests that Christian "wisdom" and "knowledge" are not entirely true, so far as they go; the Gospel is essentially "the truth" (xiii. 6); the knowledge, for which he looks in the future, will be, not truer than present knowledge, but more direct, more clear, more adequate. God knows us as we are, directly and fully, and not

as mirrored to Him in anything else. Our knowledge of Him will one day resemble His knowledge of us (*v.* 12).

To what then is due the common mistrust of all definite religious teaching, even among people of whom it is not at all true that they wilfully "refuse to have God in their knowledge"? No doubt the divisions of Christendom have much to do with it, and also the frequent claims that Christians have made to know far more than it is really possible to know as to the ways of God. With these causes we are not here concerned. But there is surely another, which it may be well to point out in connection with S. Paul's language here. This is a misunderstanding of the truth of the relativity of knowledge. The eye only sees what it brings with it the power of seeing; the mind can only know what it brings with it the power of knowing. There may be whole realms of truth, of which we can learn nothing, since we have no faculties for the purpose; and it is always possible to suggest, that we are in contact, not with things as they are, but with mere appearances—phenomena—which may or may not be like the reality. And when we come to the highest object of thought, God Himself, there is a tendency to think that, our powers being so small, "we cannot" really "know" anything of Him at all. Now the assumption which underlies this view is that "relative" knowledge is necessarily largely untrue. But that is an assumption, and nothing more; it has no grounds of reason on which to rest. The first instinct of the mind is to suppose itself in contact with reality, and capable of knowledge, and there is nothing to set against this. We gain nothing by imagining that, behind that reality with which we are in contact, there is some other, so to say, surpassingly real reality, of which we know nothing. So, the fact that we cannot know God fully with our present powers—that our knowledge of Him must be relative both to our intellectual and spiritual capacity—affords no reason for mistrusting that knowledge of Him which we are actually able to gain from the world, from human character, or from Christ Himself. Christians—and not Christians only—believe that man was made in the image of God, made to "feel after Him, and find Him" (Ac. xvii. 27). Religion starts with the assumption that God is knowable, as science starts with the assumption that the world is knowable, and both are justified by the success which they attain. Cf. Martensen, *Dogmatics*, §§ 44, 45.

(*b*) What is S. Paul's teaching as to the mutual relations of faith, hope and love? S. Paul is especially the Apostle of faith, as S. John is the Apostle of love, but the former asserts the supremacy of love as unhesitatingly as the latter. Love is itself the Christian way (xii. 31); the very existence of a Christian is bound up with his possession of love (xiii. 1–3). Love, S. Paul declares, is greater than faith and hope together (xiii. 13). This is, of course, the general doctrine of the N.T. (cf. 1 Pet. iv. 8). When S. James asserts the valuelessness of faith apart from works, he too is really asserting the supremacy of practical love (cf. especially Jam. ii. 14–17). And the reason is plain. Love is the very life of God; to possess love is to possess life (1 Jn. ii. 9–11; iii. 14, 15, 17; iv. 7, 8). Thus love is the end and purpose of the Christian redemption, and all else, even faith, a means to that end (1 Tim. i. 5). It is through faith that we enter into union with Christ,

and subordinately through hope also (Rom. viii. 24). Faith believes the message of redemption already accomplished in the past, and surrenders the whole being to Christ in the present; hope looks confidently forward to the accomplishment of God's promises in the future. Thus we are enabled to enter into union with the Lord; Christ dwells in our hearts through faith (Eph. iii. 17); and the result is that the Spirit is given to us, and love is through Him shed abroad in our hearts (Rom. v. 5). And just as faith and hope have been the conditions that made love possible, so they remain the conditions of its continuance and development. But love is supreme; it is the sphere in which all spiritual growth takes place (Eph. iv. 15, 16); it is the active principle that produces the practical Christian life (xiii. 4–7); if faith is an active principle, it is so, not by itself, but through the love that it conditions and maintains (Gal. v. 6). This is S. Paul's general doctrine. How then, it may be asked, if love be dependent upon faith and hope, can it be itself the source of faith and hope, as S. Paul asserts (xiii. 7)? The answer is that love on the one hand, and faith and hope on the other, act and react upon one another. Love, though conditioned by faith and hope, produces faith and hope in higher measure. And, when we come to look at those early movements of faith and hope, which made union with Christ possible, we find an element of love even in them. There was not the full tide of love; that is only shed abroad by the gift of the Holy Ghost; but love was present nevertheless. Without it faith and hope would have been impossible (see notes on *v.* 7). We cannot really distinguish love from faith; in the depths of personality they blend; each is in some measure an aspect of the other.

And may we not say that it is just here that the solution lies of the difficulty as to the places of faith and works in justification? On the one hand, it is faith which through love produces good works; on the other hand, good works are the necessary condition of faith (Jn. iii. 20, 21), as well as the means by which it finds itself, and attains to full reality (Jam. ii. 22). But this is because good works are simply the outward expression of love. Good works justify us in God's sight (Jam. ii. 24), because they are the outward expression of love, which is both His own character and the character that is to be reproduced in us. Faith justifies, because it brings us into union with Christ, and so is the security for our attaining that character. God sees the end from the beginning. Cornelius was, in a true sense, accepted of God because of his good works, even before the gospel was preached to him (Ac. x. 4, 35), but he needed "salvation" nevertheless (Ac. xi. 14), and the salvation that he received through Christ would only reach its completion when his whole being was filled with love, and so was one with the character of God.

XIV. 1 Follow after love; yet desire earnestly spiritual
2 *gifts*, but rather that ye may prophesy. For he that
speaketh in a tongue speaketh not unto men, but unto
God; for no man [1]understandeth; but in the spirit he
3 speaketh mysteries. But he that prophesieth speaketh
4 unto men edification, and comfort, and consolation. He
that speaketh in a tongue [2]edifieth himself; but he that
5 prophesieth [2]edifieth the church. Now I would have you
all speak with tongues, but rather that ye should pro-
phesy: and greater is he that prophesieth than he that
speaketh with tongues, except he interpret, that the church
6 may receive edifying. But now, brethren, if I come unto
you speaking with tongues, what shall I profit you, unless
I speak to you either by way of revelation, or of knowledge,
7 or of prophesying, or of teaching? Even things without
life, giving a voice, whether pipe or harp, if they give not

[1] Gr. *heareth.* [2] Gr. *buildeth up.*

Ch. XIV. S. Paul continues the subject of the spiritual gifts; the words "desire earnestly" in xiv. 1 look back to the same words in xii. 31.

XIV. 1–19. THE COMPARATIVE VALUE OF THE GIFTS OF PROPHECY AND OF TONGUES.

1. *Follow after love.* Love is to be pursued by personal effort; spiritual gifts are to be earnestly desired, since they are not attainable by any personal effort, unless God wills to give them (xii. 11). S. Paul here makes it clear that the praise of love is not intended to disparage the gifts of the Spirit. Rather, love itself will lead us to desire the best of them (*v.* 12).

2. *in the spirit.* The question whether S. Paul means the human or the Divine spirit scarcely arises. The Divine Spirit so blends Himself with the human, that the action of the One becomes practically indistinguishable from that of the other.

he speaketh mysteries. i.e. Divine secrets. See note on ii. 1.

3. *comfort and consolation.* The two words are found together in Phil. ii. 1 and 1 Th. v. 14 also, where the context makes clear the difference between the two. "Comfort" has the wider meaning; it includes the thoughts of exhortation and encouragement, and may be addressed to men in any circumstances. "Consolation" has the tenderer meaning; it involves sympathy, and is especially addressed to the sorrowing or "fainthearted." Both make for 'edification."

6. *if I come unto you.* An allusion to S. Paul's approaching visit (xvi. 3).

by way of revelation...teaching. We should probably be in error, if we attempted here to draw hard and fast lines. But in speaking of "revelation," S. Paul has probably in mind special revelations of divine truth vouchsafed to him (cf. 2 Cor. xii. 1;

a distinction in the sounds, how shall it be known what is
8 piped or harped? For if the trumpet give an uncertain
9 voice, who shall prepare himself for war? So also ye,
unless ye utter by the tongue speech easy to be under-
stood, how shall it be known what is spoken? for ye will
10 be speaking into the air. There are, it may be, so many
kinds of voices in the world, and [1]no *kind* is without
11 signification. If then I know not the meaning of the voice,
I shall be to him that speaketh a barbarian, and he that
12 speaketh will be a barbarian [2]unto me. So also ye, since
ye are zealous of [3]spiritual *gifts*, seek that ye may abound
13 unto the edifying of the church. Wherefore let him that
14 speaketh in a tongue pray that he may interpret. For if
I pray in a tongue, my spirit prayeth, but my understand-
15 ing is unfruitful. What is it then? I will pray with the
spirit, and I will pray with the understanding also: I will
sing with the spirit, and I will sing with the understanding

[1] Or, *nothing is without voice* [2] Or, *in my case* [3] Gr. *spirits.*

Eph. iii. 3); in speaking of "knowledge" and of "teaching," the higher and lower kinds of Christian instruction, necessary respectively for more and for less advanced believers (cf. ch. ii. 1–7); while, in speaking of "prophecy," he refers to the more fully inspired preaching, which proceeded, as he believed, from the direct control of the mind of the preacher by the Spirit of God at the time when his message was delivered. In revelation, truth was delivered, which had been previously communicated; in prophecy, truth which was being communicated at the time. But the two, as xiv. 29, 30 shews, went closely together.

8. *if the trumpet...for war?* This is the crowning illustration. Even the trumpet, which is not strictly speaking a musical instrument at all, must speak intelligibly. The A.V. is here better than the R.V. The trumpet gives the signal for battle, not for war, and the Greek word employed has frequently the former meaning in the Septuagint. Cf. Luk. xiv. 31; Rev. ix. 9.

10. *so many.* i.e. so many, whatever the number may be.

11. *barbarian.* A term applied to foreigners, as making unintelligible sounds. Inability to understand one another must have been frequent among the strangers resting at Corinth.

12. *spiritual gifts.* Literally "spirits" as in xii. 10; xiv. 32. We might translate "ye are zealous of inspirations." S. Paul's language brings out that the spirits who control the speakers with tongues are living and personal. Bengel well says, "As the sea is one, and seas are many, so the Spirit is one, and spirits are many." The Holy Spirit is manifold in His operation, and yet Personal throughout.

14. *my understanding is unfruitful.* i.e. it does nothing either for the Church or for myself.

15. *What is it then?* i.e. what is the conclusion?

I will sing. The singing of improvised hymns was evidently one

16 also. Else if thou bless with the spirit, how shall he that
filleth the place of [1]the unlearned say the Amen at thy
giving of thanks, seeing he knoweth not what thou sayest?
17 For thou verily givest thanks well, but the other is not
18 [2]edified. I thank God, I speak with tongues more than
19 you all: howbeit in the church I had rather speak five
words with my understanding, that I might instruct others
also, than ten thousand words in a tongue.

[1] Or, *him that is without gifts*: and so in ver. 23, 24. [2] Gr. *builded up.*

form taken by the gift of tongues. Cf. Eph. v. 18, 19.

16. *if thou bless.* The same word is used in x. 16 of the blessing of the Eucharistic elements, but S. Paul can scarcely have that in mind here. The great prayer of consecration would be precisely the prayer whose general purport the unlearned would know, and the gift of tongues would almost certainly never be employed there.

he that filleth...the unlearned. The word translated "unlearned" means one who is engaged on his private affairs, as contrasted with one who holds a public position. Thus it comes to mean one without special knowledge. Cf. Ac. iv. 13; 2 Cor. xi. 6. Here, and in *vv.* 23, 24, it probably means one who has no share in the gift of tongues, and cannot understand it. In the phrase "filleth the place of," there may be a reference to some assignment of places in the Christian assembly for worship, such as there had been in the Jewish synagogue. More probably the phrase is general, and means simply "occupies the position of." S. Paul points out that it is unnatural for a Christian, like an unbeliever, to find himself excluded from what is going on.

say the Amen. i.e. the customary Amen, always said by the congregation as a seal on the prayer or praise offered. Cf. Deut. xxvii. 15; Neh. viii. 6; Ps. cvi. 48; 2 Cor. i. 20.

17. *givest thanks well.* i.e. beautifully. There may be a touch of irony.

18. *more than you all.* S. Paul does not depreciate tongues because he envies those who possess them.

19. *in the church.* i.e. in the general assembly of the faithful;—"in church," as we should say.

S. Paul's comparative estimate of the gifts of tongues and of prophecy arises from his view of the purpose for which gifts are bestowed, and of the supreme position of love. Since gifts are not for the glorification of the gifted, but for the benefit of the whole Church, they must be judged by their usefulness to others; and since love is the Christian way, the great desire of the Christian must be for opportunities of service. Unselfish love must characterise those who are members of the same body, and in the kingdom of Christ true "greatness" lies in ministering to others (cf. *v.* 5 with Mt. xx. 26, 27). As Arthur says, the king

> is but as the hind
> To whom a space of land is given to plow,
> Who may not wander from the allotted field
> Before his work be done; but being done,
> Let visions of the night or of the day
> Come, as they will. (TENNYSON, *The Holy Grail.*)

20 Brethren, be not children in mind: howbeit in malice be
21 ye babes, but in mind be [1]men. In the law it is written,
By men of strange tongues and by the lips of strangers
will I speak unto this people; and not even thus will they
22 hear me, saith the Lord. Wherefore tongues are for a sign,
not to them that believe, but to the unbelieving: but
prophesying *is for a sign*, not to the unbelieving, but to

[1] Gr. *of full age.*

But, beside this, S. Paul evidently somewhat dislikes forms of devotion in which the intellect has no part (*vv.* 14, 15). No doubt, the lowest forms of devotion, in which the Divine Spirit makes Himself felt, are truer and more real than the highest, in which He does not. No intellectual exercise can be true prayer or praise at all, without the presence of the Spirit (Jn. iv. 23, 24). But the Spirit of God can deal with man as a whole, and in the highest devotion the whole man—body, soul, and spirit—is yielded up to His influence. The right use of the mind no more interferes with the spirituality of our devotion, than the right use of the body does. As Moberly says, "no partial experience can be the more excellent for being partial." The Christian is called upon, not to despise, or to suppress his intellect, but to employ it to the uttermost in devotion, as well as in service, and so make it fruitful (cf. *vv.* 14 and 20). No one perhaps ever had more exalted feeling or mystic rapture than S. Paul (2 Cor. xii. 1–5), and yet no one was more free from folly and from fanaticism.

XIV. 20–25. FURTHER ARGUMENTS FOR THE SUPERIORITY OF PROPHECY.

20. *in malice...be men.* Rather "Do not shew yourselves children in mind...but in mind shew yourselves of full age." It is one thing to be childlike, and quite another to be childish; and it is essentially childish to prefer the marvellous to the useful. The Corinthians were depreciating their intellectual powers, instead of seeking to bring them to perfection. Christians have often made this mistake.

21. *In the law.* Is. xxviii. 11. The O.T. as a whole is here called "the law," as in Jn. x. 34. The latter part of S. Paul's quotation differs slightly from the original. Isaiah's meaning is this. The priests and prophets of Israel in their drunken insolence reject Isaiah's message as only fit for children. Very well. Then God will speak to them in the immediate future by men of strange lips and with another tongue, i.e. by the Assyrian invaders. Thus, S. Paul argues, prophecy is for the believing, foreign tongues for the unbelieving; they are a sign given by God in His anger to those who had rejected prophecy. How much more appropriate it is then that the Corinthians should speak to their believing brethren in prophecy, than that they should speak to them in tongues!

22. The words "is for a sign" have no equivalent in the Greek, and seem to be wrongly inserted. Translate "prophesying is not for the unbelieving, but for them that believe." It is true that, as the following verses shew, prophecy is of great value to those who are not yet believers. But S. Paul has not yet come to that point. At present he is simply speaking of God's characteristic

them that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is [1]reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [2]among you indeed.

What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and

[1] Or, *convicted* [2] Or, *in*

methods of dealing with His own people.

23. *or unbelieving.* This verse shews that some of the Christian assemblies like the Jewish synagogues (Ac. xiii. 42–44), were open to heathen, who wished to attend. Cf. Jam. ii. 2–7. If all Christians spoke with tongues, these visitors would hear nothing but gibberish.

24,25. *he is reproved of all...made manifest.* Even the prophets of the O.T. had the power of knowing and making known the secrets of others (cf. 2 Kings v. 26; vi. 11, 12), and our Lord's words in Jn. xvi. 8–11 made the conviction of the world of sin one part of the work of the Holy Spirit. This power was exercised mainly through the work of the Christian prophets. S. Paul does not think only of the way in which Christian preaching reveals a man to himself, but of the actual unveiling of secret sins. It is this that convinces "the unbelieving or unlearned" of the reality of the Spirit's presence in the Church. Such powers of thought-reading are not unknown to-day, and evidently belong to human nature under certain conditions. But here as elsewhere the gift of the Spirit made such powers far commoner than they would otherwise have been, and consecrated them for moral and spiritual purposes. For the language, cf. Is. xlv. 14 (where also the thought is of confession by the heathen of the reality of God's presence among His people) and Rev. iii. 9.

XIV. 26–33. PRACTICAL DIRECTIONS AS TO THE EXERCISE OF GIFTS.

26. *What is it then?* i.e. what is the conclusion? Cf. *v.* 15.

When ye come...interpretation. The rapid movement of the clauses calls up a picture of the confusion of the Church assemblies. All are burning to exercise their gifts at the earliest possible moment.

unto edifying. The words are emphatic. Edification is the purpose of the gifts, and not the gratification of personal vanity.

27. *let it be...in turn.* Two, or at most three, may exercise the gift of tongues at any one assembly, and only one must speak at a time. The words might mean, that two or three may exercise the gift in concert, answering one another like the two sides of a choir. But this meaning is less likely, for (i) the

28 let one interpret: but if there be no interpreter, let him
keep silence in the church; and let him speak to himself,
29 and to God. And let the prophets speak *by* two or three,
30 and let the others [1]discern. But if a revelation be made
31 to another sitting by, let the first keep silence. For ye all
can prophesy one by one, that all may learn, and all may
32 be [2]comforted; and the spirits of the prophets are subject

[1] Gr. *discriminate.*

[2] Or, *exhorted*

nature of the gift of tongues would make such antiphonal singing almost impossible, and (ii) *v.* 28 shews that S. Paul thinks of the gift as exercised separately by individuals. Cf. *v.* 29.

28. *speak to himself, and to God.* i.e. let him exercise his gift at home. It would be quite inconsistent with a Christian's duty as a member of the Church to exercise an individual gift silently, while the assembly continued; he ought then to be taking part in the corporate worship. At the same time, not even at home is he really solitary. His gift is exercised for God's glory, and as an act of communion with Him; it is not mere self-communing.

29. *by two or three.* i.e. two or three at each assembly (cf. *v.* 27).

let the others discern. i.e. judge whether the prophecy is a true utterance of the Spirit of God. Cf. xii. 3 and 1 Jn. iv. 1–3. The utterance might be supernatural, without being Divine, or Divine in part, without being so wholly. The inspiration of the individual is to be judged by the inspired mind of the whole body.

30. *let the first keep silence.* The one who has already spoken is to give way to the one who has not, not the one who has been silent to wait until the first has finished. Not even conscious inspiration gives a man the right to monopolise attention; God's message can be spoken briefly. It is vanity that leads men to make excessive demands upon the time and attention of other people, not respect for the Divine message that they have to deliver. A true respect for the Divine word would lead them to give free course to it, when it was spoken by others.

This verse seems to presuppose that prophets spoke standing, as those also did who read the Scriptures aloud (Luk. iv. 16). As a rule, Jewish teachers sat, but the delivery of a direct message from God might well demand the other posture.

31. *ye all can prophesy.* i.e. all that are prophets (xii. 29). Bishop Andrewes' comment is characteristic. "What, the skippers of Holland and all? I trow not. But 'all' there is plain. All, that is, all that be prophets. And I wish with all my heart (as did Moses) that all God's people were Prophets: but till they be so, I wish they may not prophesie; no more would Moses neither" (Sermon 11. Of the Holy Ghost).

that all...be comforted. The prophet needs to be often silent, among other reasons, that he may listen and learn from others. It is almost impossible that a message, which he himself delivers, can have its full effect upon himself. He cannot put himself in the right attitude towards it.

32. *the spirits...to the prophets.* Either (i) spiritual influences are

33 to the prophets; for God is not *a God* of confusion, but of
peace; as in all the churches of the saints.
34 Let the women keep silence in the churches; for it is
not permitted unto them to speak; but let them be in sub-
35 jection, as also saith the law. And if they would learn
anything, let them ask their own husbands at home: for
36 it is shameful for a woman to speak in the church. What?
was it from you that the word of God went forth? or came
it unto you alone?
37 If any man thinketh himself to be a prophet, or spiritual,
let him take knowledge of the things which I write unto
38 you, that they are the commandment of the Lord. [1]But if
any man is ignorant, let him be ignorant.

[1] Many ancient authorities read *But if any man knoweth not, he is not known.*

under the control of those affected by them—and that control must be exercised; or (ii) the spiritual influences acting upon one are subject, and bound to submit themselves, to others who are moved by the like. Cf. *v.* 30. The first interpretation is probably the true one. In the condition of trance, says Dr Joyce, "it often happens that the impulse towards automatism—and speech in a tongue is to be classed among the automatic activities—is at the first not beyond the control of the will; but when once given free play it is no longer to be restrained by any effort."

33. *for God...peace.* The character of God is seen in the nature and action of the powers which proceed from Him. Nothing that is inconsistent with that character can be really divine. Cf. 2 Cor. xii. 20; Jam. iii. 16.

as in all...saints. If we follow the arrangement of the clauses in R.V., these words should be taken with the first part of the verse. In all the churches, the peace-loving character of God is seen. Thus the Corinthians are again reminded that they are not the only church. Cf. *v.* 36. But it is possible that the words should go with the following section.

XIV. 34–36. THE POSITION OF WOMEN IN THE CHURCH-ASSEMBLIES.

34. *let them...the law.* The reference is to Gen. iii. 16. Cf. 1 Tim. ii. 11, 12. S. Paul seems to be thinking mainly of interruptions in the assembly, caused by the women asking questions. There were, we know, women endowed with the gift of prophecy (Ac. xxi. 9; cf. xi. 5), and probably with the gift of tongues. These are not so directly in view, though probably S. Paul would have forbidden them to exercise these gifts in the public assemblies of the church. Cf. 1 Tim. ii. 12. There is a real difficulty in harmonising *vv.* 34, 35 with xi. 5, and it is just possible that these verses are an interpolation.

36. A severe rebuke to the arrogance of the Corinthians. They acted as if the Gospel had taken its rise among themselves, or as if they were its only recipents. Cf. Job xv. 7, and xi. 16 of this Epistle.

XIV. 37–40. CONCLUSION OF THE SUBJECT.

37. *the commandment of the Lord.* S. Paul had received his

39 Wherefore, my brethren, desire earnestly to prophesy,
40 and forbid not to speak with tongues. But let all things be done decently and in order.

Apostolic commission directly from Christ. The presence of the Spirit in his converts ought to appear in the full recognition of his authority.

38. The true reading is here uncertain. If we accept R.V. text, S. Paul abruptly refuses to discuss the matter further. As Bengel says, "Those who are thus abandoned to themselves, more easily come to their senses, than if you teach them while they are unwilling to learn." If we accept R.V. margin, we should compare viii. 3 and Mt. xxv. 12. There is a degree of ignorance, which simply means that there is no real union with God. It is useless to argue with this. The work to be done is more elementary. The former reading gives the better sense, as S. Paul would not be likely to apply the same word to God and to the obstinate Corinthian.

40. *and in order.* i.e. every member keeping his own place. With the whole verse, cf. xiii. 5.

The chapter just concluded is interesting in many ways. It is so (*a*) because of the light which it throws upon early Christian worship. Corinth was not, of course, a typical church. S. Paul evidently regarded its assemblies as needing far more regulation than they had received. The nature of the population would make the subordination of one to another specially difficult, and the abundant way in which the gifts of the Spirit had been poured out made the regular ministry far less prominent than it would otherwise have been. But, even with these considerations before us, the contrast with a modern congregation is sufficiently striking. And the cause of the difference lies not so much in the unlikeness of the Greek and English temperaments, or in the more developed ministry and organisation of modern times, as in the far greater presence of the Holy Spirit in the early Church. It is easy for us to avoid the scandals against which S. Paul protests, when the Divine gifts are absent, which were their occasion. No one can read this Epistle without feeling that in modern times the regular Christian ministry as such is far more prominent than it was intended to be, and real spiritual gifts, in clergy and laity alike, far less prominent. But, as a rule, it is not true that the ministry in any way wish to keep the laity in the background, or interfere with their exercise of their gifts ; it is rather that the laity neither possess, nor seem to wish to possess, the higher gifts of the Spirit. What is needed is not the depression of the clergy, but the exaltation of the laity to the position intended for them, and this can only be by the recovery and exercise of those gifts. The "greater gifts," the power of inspired preaching especially, must be "desired earnestly" by the laity, sought and received; when they are, the clergy will fall naturally into their true place.

The chapter is interesting (*b*) as shewing the immense importance which S. Paul attached to order, and to the subordination of the individual to the whole body. The duty of order rests upon the character of God (*v.* 33); He Himself is the Author of peace, not of confusion, in all the churches of the

saints. If the world shews the reign of law, because of the immanence of God within it, the Church both as a whole and in its parts ought to shew it even more completely, since "God is among" her members (*v.* 25) in an even loftier way. S. Paul will not have it for a moment that special inspiration gives a man any right to disturb this order, or to regard himself as raised into independence of the teaching and criticism of his brethren. As Father Benson says, "that strange combination of Divine gifts with human evil only shews us the more plainly that the gifts were Divine, and that God in bestowing His greatest gifts never intends to supersede the individual discipline of those to whom they are given." And yet the very claims that S. Paul rejects have been made again and again. Often it seems thought that the direct action of the Divine Spirit of necessity must disturb the existing order; the greater the disturbance, the greater the proof that He is really at work. On the contrary, the presence of the Holy Ghost under normal circumstances makes for order; human nature under His influence is exactly what it was meant to be, and acts in the most natural way. We to-day, it is true, in the absence of the spiritual gifts which we ought to possess have come to regard much as unnatural, which is nothing of the kind; the restoration of these gifts would doubtless disturb our unspiritual stagnation. But it would not at all, if we rightly used them, disturb the true order which God loves to see. In the individual and in the Church at large the action of the Spirit brings real disturbance only when it is resisted; when His action is welcomed, it has the very contrary effect. Again it is often thought that inspiration raises its recipient above the teaching and criticism of others. The spiritual man judges the mind and institutions of the Church from a higher standpoint, and is in no need of her teaching. Personal inspiration is to be sought in private communing with God, and, when attained, must bring practical infallibility with it. This again is quite contrary to S. Paul's teaching. The presence of the Holy Spirit is not primarily a gift to the individual, but a gift to the Church. The individual has his own share in it as a member of the Church, but just as his own gift is for the benefit of the whole body, so it needs supplementing by the gifts of others, and only realises God's purpose for it while he remains in union with them. Thus for a man to separate himself from other Christians, and seek after truth only through private communing with God, so far from rendering him especially open to the Divine light, renders him especially liable to onesidedness and error. Individual inspiration, however real, must be judged by the common mind of the whole body (xix. 29), not the common mind of the whole body by the products of individual inspiration. Inspiration, as we are learning to see even in the case of Holy Scripture, does not necessarily bring infallibility with it. As F. W. Robertson has well said, "God the Holy Ghost, as a Sanctifying Spirit, dwells in human beings with partial sin; is it inconceivable that God, the Inspiring Spirit, should dwell with partial error? Did He not do so, He could not dwell with man at all." Such fallibility there must be, in spite of the presence of the Spirit, but no serious evil results, while the individual remains in communion with the Church, and subordinates his private mind to the larger mind of the whole body. No doubt, there may be cases, when, owing to the prevalence of sin in the Church at large, God speaks through

individuals rather than through the body, and "Athanasius" must stand "against the world." But that is not the normal condition of things. Under ordinary circumstances, the individual ought to regard any opinion of his own with grave suspicion, if it conflicts with the general mind of the Church. He must not of course simply suppress it, and pretend to believe what he does not believe; but he ought to listen to criticism of it with a real expectation of finding it false, and be cautious for long in endeavouring to spread it. Such caution proceeds not from lack of trust in the Holy Spirit, but from the reality of trust in Him, and the recognition that His presence and teaching are as real in others as in oneself.

Additional note on Chs. XII.—XIV.

The Gift of Tongues.

What was this mysterious gift? Two passages of the N.T. alone throw much light upon it—Ac. ii. 4 ff., and the passage before us here. It is also mentioned in [Mk.] xvi. 17, Ac. x. 46, xi. 15, xix. 6, and probably in Rom. viii. 26, 27. The Fathers almost universally explain it as the power of speaking in languages previously unknown to the speaker, and regard it as a gift for the purpose of evangelistic work. Origen, S. Chrysostom and Theodoret all take this view, and the *prima facie* meaning of Ac. ii. 4–13 supports it. Cf. the Proper Preface for Whitsunday in the English Prayer-Book. But this view is not satisfactory. We never hear in the N.T. of the gift being employed for evangelistic work, nor would such a gift in the days of the Apostles have been of any great value. Greek was almost always understood, where the Graeco-Roman civilisation had penetrated in the East, and the first missionaries do not seem to have gone further afield than this. The Church was planted in the centres of this civilisation, and left to spread from them. Nor does the evidence of 1 Cor. xii.–xiv. support this view. S. Paul, earnest as he is that all gifts should be used for the edification of the Church, does not bid the Corinthians go down to the harbour, and employ their gift in the evangelisation of the motley crowd which they would find there. On the contrary, he says that "he that speaketh in a tongue" does not speak to men at all, but to God (xiv. 2), for "no man understandeth." The interpretation of tongues demands a special gift of the Spirit (xii. 10), not a special nationality. Under ordinary circumstances, such utterances are intelligible neither to believers, nor to unbelievers, and may even lead unbelievers to the belief that those who make them are mad (xiv. 6–9, 19, 23, 27, 28). Moreover, it is evident that in many cases the utterances were unintelligible even to those who made them (xiv. 11–15)—a thing quite inconsistent with true evangelistic preaching. They might be in a real language, or they might not (xiv. 10); in many cases no one would be able to decide. We seem then driven to reject the general view of the Fathers, and to fall back upon the earlier view of Tertullian, that the gift of tongues was an ecstatic utterance of praise, or prayer, or Christian mysteries (xiv. 2), in a language spontaneously created at the moment. Similar phenomena have taken place not infrequently in the history of the Church. We find them among the Montanists in the 3rd century, among the persecuted Protestants of the

Cevennes at the close of the 17th and beginning of the 18th century and among the followers of Edward Irving in England in the years 1832 and 1833. In this last case we possess very full accounts of what took place, and we find parallels to almost all the phenomena described in the N.T. Now, mysterious as these phenomena remain, modern investigations into the activities of our sub-conscious life certainly render them far more intelligible than they have heretofore been, and seem remarkably to illustrate and confirm the view which S. Paul takes of them. Dr Joyce, of S. Deiniol's Library, Hawarden, has, in his valuable book *The Inspiration of Prophecy*, very carefully considered these chapters in view of the knowledge we have lately acquired, and has been thus able to throw a great deal of new light upon them. The gift of tongues was, he maintains, "an ecstatic utterance of modulated sounds poured forth under the influence of highly-strung religious feelings" (p. 146). Expressing the facts "in the language of modern psychology, we might say that the utterance in the tongue was the product of the action of the subliminal consciousness. And since the subliminal self is a constituent part of personality—no mere excrescence, but an essential and necessary element of our being—it would follow that the feelings so expressed would be the man's own feelings and the output of his own spirit, even though no record of them remained behind in his conscious memory" (p. 157). To say this is in no way to negative S. Paul's view that the speakers with tongues were, in the exercise of their gift, under the control of "spirits." "That the subconscious self is, in fact, the medium by which we come in contact with the spiritual forces surrounding us is the opinion of certain experts who speak with authority on the subject. Witness the following quotation from Professor James. 'Let me then propose, as an hypothesis, that whatever it may be on its farther side, the "more" with which in our religious experience we find ourselves connected is, on its hither side, the subconscious continuation of our conscious life. Starting then with a recognized psychological fact as our basis, we seem to preserve a contact with "science" which the ordinary theologian lacks. At the same time the theologian's contention that the religious man is moved by an external power is vindicated, for it is one of the peculiarities of invasions from the subconscious region to take on objective appearances, and to suggest to the subject an external control.'" Dr Joyce, of course, would give a far more definite meaning and content to the "more" of which Professor James speaks, than he himself seems to accord to it; what he desires to point out is that both speaking with tongues and prophecy may proceed from the action of the subconsciousness and yet at the same time be due to communion with spiritual beings of the unseen world. What then can we say about the mysterious "tongues" in which their communications were expressed? In the case of prophecy, the normal powers of speech remained in their fulness. The religious emotion stimulated the speech centres, and brought up from the subconsciousness material which the speaker did not know himself to possess. But in the case of the tongues it was not so. Here, as Dr Joyce says, "the normal functions of speech were thrown out of gear by the force of the religious emotions behind." The speech centres were disturbed. Words, or even sentences, might be heard in languages which the speaker once had known; this is what seems sometimes to have occurred in the case of the speakers with tongues among the Irvingites; but, as a rule, the communications were not as a whole

expressed in any known language. Language at best lags behind thought, and fails to express our deepest emotions. The language of a savage people cannot fully express the thought of a civilised people. And if that be so, still less can any language really express the thoughts and emotions of the new life of the Spirit. It may be that, though at its lowest the language of tongues might be little better than gibberish, it was, at its highest, a language which the Spirit gave, the Spirit's answer to the need that the Spirit had created, the means of expression granted to the Divine life. Thus we are enabled to understand how it was that it varied as it did in one and in another. S. Paul, in the glory of his own deep spiritual life, could thank God that he spoke with tongues more than they all (xiv. 18), and yet, without any inconsistency, deprecate some of the manifestations of the gift at Corinth. Of necessity, the gift would vary with the spiritual life of its possessor, and take in some cases very low and rudimentary forms. And the power to interpret it would depend, in the case of the possessor, on the extent to which his own spiritual experiences in his abnormal condition were remembered and understood; while, in the case of others, it would depend upon the extent to which they shared in the thought or emotion expressed. Just as it may need a poet fully to interpret a poet, or a musician to interpret a musician, so it would be with these expressions of the spiritual life. In some cases the utterance would be widely intelligible, in others the "unutterable groanings" of the prayer in a tongue would be intelligible only to Him that "searcheth the hearts," and "knoweth what is the mind of the Spirit."

But it will be said, "Is this view consistent with Ac. ii. 4–12? Was not the gift there one of evangelistic preaching? Were not the languages spoken real languages?" Cf. especially *vv.* 6, 8 and 11. The answer is that even there what was heard was not Gospel preaching, but words of ecstatic praise, "the mighty works of God" (*v.* 11). Even there, the utterance seems to have been unintelligible to a great number (cf. *v.* 13 with 1 Cor. xiv. 23). At the same time, S. Luke's statements are hardly satisfied by supposing that the hearers recognised words of their own language here and there. Is it possible that the utterance was such, that it, as it were, interpreted itself to sympathetic hearers in their own language? The new life of the Spirit was not indeed already theirs, but they were already prepared for it. Just as the Risen Lord, Who as a rule manifested Himself to believers only, was manifested to S. Paul even before his conversion, so to prepared minds the utterance of the Spirit might be already intelligible. Something of the kind is said to have happened in the preaching of Francis Xavier in the East; may it not have been so here? "If," says Dr Joyce, "the powerful feelings which filled the hearts of the apostles on this occasion and manifested themselves in the strange utterances of tongues communicated themselves to the bystanders in such wise that they became conscious of the train of thought in the minds of the speakers, then it is quite in accordance with the observed facts of psychology that the mental impulse thus given and received should have called up in the minds of the percipients appropriate words belonging to their own mother tongues. The more intense the feeling of the speaker, the stronger will be the mental influence produced, and the likelier it becomes that the effect of thought transference will follow" (p. 149). If this explanation be rejected, we seem driven to the conclusion, either that the phenomena of Ac. ii. 4–12 were not quite the

same as those of the Corinthian church, or that what took place has been somewhat coloured in S. Luke's account by the thought of the gift of the Spirit as bringing a reversal of the curse of Babel (Gen. xi. 1–9). On the whole question, cf. R. Baxter's narrative in Mrs Oliphant's *Life of Edward Irving*, Dr Joyce's *The Inspiration of Prophecy*, especially chs. x.–xiii., and Kirsopp Lake, *The Earlier Epistles of S. Paul*, iv. Appendix 2.

XV. The Resurrection of the Body.

The fifteenth chapter forms the fourth section of the Epistle—the only section which deals directly with a doctrinal question. The doctrine of the resurrection of the body would be one of the main difficulties of the Greeks in accepting Christianity. Cf. Ac. xvii. 32. Even among the Jews, it was not universally held. The Pharisees accepted it in a very crude form, while the Sadducees rejected it. Cf. Mt. xxii. 23–33. In the O.T., the truth is not very clearly revealed, the promises of God to Israel being mainly confined to this life. But the resurrection of departed members of the Jewish Church formed part of the glowing ideals of the prophetic and apocalyptic writings (cf. e.g. Is. xxvi. 19; Dan. xii 1–3) and was connected with the coming of the Messiah. Our Lord Himself shews that it is presupposed even in the language of the law, when God speaks of Himself as the God of the patriarchs long after their death. To call Himself their God means that His covenant with them still stands, and that His promise to them of inheriting the kingdom of God will one day find its fulfilment, as it could only do if their full powers of body as well as of soul were restored to them. (Cf. Heb. xi. 10, 13–16, the last verse explaining Mt. xxii. 31, 32.) But it is not surprising if such proofs as these failed to meet with acceptance from those who did not look below the surface of the O.T. teaching. Among the Greeks, no one would be found holding it. The Epicureans believed that at death man ceased to exist, while the Stoics taught that the soul was reabsorbed into the Divinity, thus losing its individual personal existence. The Platonists believed in the immortality of the soul, but regarded the body as its prison, and matter in general as the source of all evil, physical and moral; nothing would seem to them less desirable than the resurrection of the body; and their views were in the main followed by the Alexandrian school among Jewish thinkers. It is not then surprising that the Christian doctrine of the resurrection of the body should have found little acceptance upon Greek soil. What is surprising is that it should have been denied by those who in other respects accepted S. Paul's teaching. But this was evidently the case. S. Paul argues upon Christian grounds, and builds upon premises, which no unbeliever would accept. How then is this to be explained? Surely by remembering that the early Christians were expecting the immediate return of the Lord. The Corinthian Christians, with whom S. Paul had to deal, in no way would have denied the glorious future awaiting the Church. What they held was that there was "no resurrection of the dead." They did not, as we are accustomed to do, regard the life of glory as lying beyond death; they looked for the perfected kingdom of God to come in this world and during

their own lifetime (cf. xiii. 10). Thus they would not expect faithful Christians to die before the Lord's return; death would mean the loss of all. S. Paul himself held, that in some cases the death of Christians was an act of divine judgment upon them (xi. 30); it was but a step further to say that the death of a Christian was a divine judgment in all cases. That this was the view, with which S. Paul had to deal, seems very probable. For the same error seems already to have arisen at Thessalonica, and S. Paul had dealt with it in a similar way (1 Th. iv. 13–18). At Corinth, no doubt, as *vv.* 35 ff. shew, the speculative difficulties, which resurrection involves, were urged as they are not likely to have been urged at Thessalonica, but the error seems to be the same in the main. Moreover, this view seems to find support in *vv.* 30–32 and in *vv.* 50 ff. In *vv.* 30–32 it is not his sufferings, upon which S. Paul lays stress, but his dangers. The point surely is that, if the Corinthians were right, the Christian's great object would be to preserve his life until the Lord's return. In *vv.* 50 ff. S. Paul points out that the Corinthians are not ready for the perfected kingdom of God as they are. They too, as well as the dead, must pass through a great change. The natural inference would be that so far from removal from this world depriving the dead of a share in the kingdom, that removal might well be the means of preparing them for it.

Thus S. Paul's argument is throughout addressed to Christians, makes use of Christian premises, and says no word of any but Christian dead. Much of his argument has, no doubt, a wider application, but it is in the first instance addressed to Christians only. He reminds them (*vv.* 1–11) of what the Christian Gospel was, and how clear was its witness to the resurrection of Christ, referring in passing to the power of that Gospel as shewn both in the lives of Christians, and in the work of the Apostle himself. He then shews (*vv.* 12–19) how inconsistent is the acceptance of this Gospel with a denial of the resurrection, and the consequences that flow from such a denial. At *v.* 20, the argument makes a fresh start. The resurrection is necessary because of the fall. Man is under the dominion of death, and death must be conquered. Christ is the universal king. All things have been put under Him. But this implies the conquest of death in man. Death would not be conquered, if the body were not restored. Either then the resurrection of the body must be accepted, or the universal dominion of Christ denied. S. Paul here takes the opportunity of sketching the steps by which the final victory will be achieved. This covers *vv.* 20–28. Then, after some minor arguments (*vv.* 29–34), S. Paul goes on to deal with the difficulties that the idea of resurrection presents. He shews that resurrection, so far from being inconsistent with the facts of nature, in reality finds analogies in them. The body of the resurrection will have a real connection with the old, but it will exist under new conditions, being conformed to the humanity of the Risen Lord. This covers *vv.* 35–49. At *v.* 50 he passes to the case of living believers. They too must pass through a great change. The promised abolition of death involves the putting on of immortality. Christ has conquered death and sin, and His victory is ours (50–57). The chapter concludes with practical exhortation (*v.* 58).

XV. 1 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein 2 also ye stand, by which also ye are [1]saved; *I make known, I say,* [2]in what words I preached it unto you, if ye hold it 3 fast, except ye believed [3]in vain. For I delivered unto you first of all that which also I received, how that Christ died

[1] Or, *saved, if ye hold fast what I preached unto you, except &c.*
[2] Gr. *with what word.* [3] Or, *without cause*

XV. 1–11. The resurrection of Christ established by historical evidence.

1. *I make known unto you.* The language is solemn and impressive, since the whole weight of Apostolic authority lies behind it. Cf. Jn. xvii. 26, where the same word is employed by our Lord. The clauses that follow point out the unique importance of the Gospel. The Corinthians are reminded of their past experiences, when S. Paul preached and they accepted it, of the position they have taken up, and of the salvation which they have attained. No one can rightly estimate the evidence for our Lord's Resurrection, unless he realises what depends upon it. Cf. Rom. x. 9, 10. Practical experience of the result of faith, and of the Divine life possessed by him who has reached, and holds to it, is itself a convincing proof of the Resurrection of the Lord. Jesus must live, since Jesus is a present Saviour. It is just the absence of this experience that makes the historical evidence often seem unsatisfying. See below at the end of *v.* 11.

2. The construction of the sentence is involved. S. Paul would dictate the clauses one by one to his amanuensis, as the thoughts occurred to him, without considering the form which the sentence was taking. The thoughts are (i) S. Paul is recalling the definite statements which the Gospel included, (ii) the salvation which the Gospel brings depends upon holding it fast; if the Corinthians lose their hold upon it, their former faith will have no permanent result. Both thoughts are important. The Gospel is contained in certain historical facts, which must be held fast as such. Thus "words" are of great importance; we cannot retain the kernel of the Gospel, while rejecting the historical statements upon which it depends. Again, eternal life depends upon continued faith. When faith ceases, eternal life ceases with it. Cf. Jn. iii. 14, 15; vi. 29, etc. where the Greek makes it clear that continuous faith is demanded.

in vain. R.V. margin has "without cause," i.e. with no sufficient evidence. But the meaning "in vain" suits the context better. Cf. Gal. iv. 11, where the same word is similarly used.

3. *first of all.* i.e. these facts formed the foreground of my gospel.

I received. The Gospel is a deposit to be handed on (1 Tim. vi. 20; 2 Tim. i. 13). S. Paul received the historical facts of the Gospel from the Apostles, and their spiritual meaning was brought home to his mind by divine revelation. (Cf. Gal. i. 11, 12, 15, 16; 1 Cor. xi. 23.) The former reception is mainly in question here; and the language suggests that something like a Creed was already in existence.

Christ died for our sins. To say

4 for our sins according to the scriptures; and that he was
buried; and that he hath been raised on the third day
5 according to the scriptures; and that he appeared to

this is more than to say that "Christ died for us" (Rom. v. 8); it involves the thought of a real connection between Christ's death and the forgiveness of sins. S. Paul asserts that this stood in the foreground of his gospel. Cf. 2 Cor. v. 21; Gal. iii. 13.

according to the scriptures. Is. liii. 5, 6, 8, 10, 12. Cf. Luk. xviii. 31; xxiv. 25–27, 44, 45. The message of the Gospel is not merely that Christ died for our sins, but also that He did so "according to the scriptures," and thus in fulfilment of the purpose of God. If this be not clearly shewn, not only is a great confirmation lost of the truth of the Gospel, but the work of Christ appears isolated, and therefore incredible.

4. *and that he was buried.* Much stress is laid upon this in the Gospels (Mt. xxvii. 57–66; Mk. xv. 42–47; Luk. xxiii. 50–56; Jn. xix. 38–42). Our Lord's Burial shewed the reality of His Death, and the fulness with which He shared our human experience, while the empty tomb was a great testimony to the reality of the Resurrection. It is inconsistent both with the supposition of hallucination on the part of the Apostles, and with the view that our Lord appeared to them simply as a glorified spirit.

he hath been raised...the scriptures. "Hath been raised," not, as A.V., merely "rose again." Our Lord remains for ever the Risen Lord. Cf. Rev. i. 17, 18. The Apostolic witness was not to the fact that our Lord "rose again," since no one witnessed the Resurrection; it was to the fact that He appeared again and again as One that had "been raised." Cf. 2 Tim. ii. 8 (R.V.). Moreover the Resurrection—and that on the third day—was, the Church maintained, "according to the Scriptures." Not only had the Lord Himself foretold it; but, in claiming such passages as Is. liii. and Ps. xxii. as prophecies of His atoning Death, He had claimed the triumphant words with which they close as prophecies of the glory which would follow (cf. Is. liii. 10 ff.; Ps. xxii. 22 ff.). S. Luke tells us that He had even spoken of the third day (Luk. xxiv. 46). For the mind of the Apostles compare Ac. ii. 24–32; xiii. 32–37. According to Jewish ideas the promise that the flesh of the Messiah should not see corruption would itself promise resurrection by the third day. To go further afield, we may notice that the experience both of Israel itself and of the saints and champions of Israel is found to foreshadow that of the Lord. The passion of Israel is followed by its resurrection (Is. xxvi. 19; Ez. xxxvii.), and in Hosea's prophecy of this (vi. 2) the third day again appears. The passion of Jonah was followed by his resurrection, and that of Hezekiah also (cf. Mt. xii. 40—a "Matthaean addition" of great interest—and 2 Kgs. xx. 5). In fact, the number three has in Scripture a special connection with deliverance (e.g. Gen. xl. 20; xlii. 17; Mk. viii. 3; Luk. ii. 46). For the justification of such applications of Scripture, see Additional Note on "S. Paul's method of interpreting the O.T." at the end of ch. ix.

5. *he appeared to Cephas.* So Mk. xvi. 7; Luk. xxiv. 34. S. Paul may

6 Cephas; then to the twelve; then he appeared to above
five hundred brethren at once, of whom the greater part
7 remain until now, but some are fallen asleep; then he
8 appeared to James; then to all the apostles; and last of
all, as unto one born out of due time, he appeared to me

be especially glad to refer to the testimony of S. Peter and S. James, since they were especially regarded by the party at Corinth opposed to himself. He himself had seen them both and probably had heard their testimony at first hand (Gal. i. 18, 19). No details as to this appearance to S. Peter have been preserved. What passed between the Lord and the Apostle who had denied Him is not for us to know, but we can see how necessary it was that S. Peter should have the assurance of his Master's forgiveness before the solemn appearance to the Twelve.

then to the twelve. i.e. to the Apostles as such. This is probably the appearance related in Luk. xxiv. 36–43; Jn. xx. 19–23. The actual number was at this time ten, since S. Thomas was not present, and Judas was no longer an Apostle, but the number "twelve" is retained, as it is a symbolical number (cf. Mt. xix. 28), setting forth the connection of the new Israel with the old.

6. *above five hundred...at once.* Or "once for all." This is probably the appearance related in Mt. xxviii. 16 ff., where "some" who doubted seem to be distinguished from the eleven, who "when they saw him... worshipped him." "The eleven" are there mentioned, because the great commission was to them only. The largeness of the number shews that this appearance was in Galilee (contrast Ac. i. 15), and the reference in Mt. xxviii. 16 to "the mountain where Jesus had appointed them" suggests that our Lord had appointed a rendezvous for his Galilean followers after His Resurrection. To them He appeared "once for all" as King.

remain until now. i.e. remain tarrying for the Lord (Jn. xxi. 22). S. Paul's statement as to the five hundred witnesses shews the pains he is taking to speak accurately, and the exact knowledge he possessed as to the testimony available.

7. *to James.* This appearance is not mentioned in the Canonical Gospels, but there is an account of it in the Apocryphal Gospel according to the Hebrews.

then to all the apostles. Probably the appearance which ended with the Ascension (Luk. xxiv. 50–53; Ac. i. 6–9). S. Luke also lays stress upon the fact that all the Apostles were then present (Ac. i. 6).

8. *last of all.* Not only was this appearance the last in time, but it was the crowning appearance. When the Apostle to the Gentiles had seen the Risen Lord the evidence for the Resurrection was complete.

born out of due time. The Greek word used means "an untimely birth," an "abortion." Thus the reference seems not to be to the lateness of S. Paul's call to be an Apostle, but to his utter insignificance and spiritual deadness before his conversion. Cf. Numb. xii. 12; Job iii. 16. There may also be an allusion to the suddenness and violence of his conversion. He was persecuting Christ, while the other Apostles were witnessing to Him (Ac. ix. 4, 5). For this thought cf. Eph. iii. 8; 1 Tim. i. 15. It has been suggested that "the abortion" was a term of reproach applied to S. Paul by the

also. For I am the least of the apostles, that am not meet
9 to be called an apostle, because I persecuted the church of
10 God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [1]vain; but I laboured more abundantly than they all: yet not I,
11 but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.

[1] Or, *void*

Jews, as one cast out from their church. But this interpretation seems less natural.

appeared to me also. There is a pathetic emphasis on the word "me" in this verse, as on the word "I" at the beginning of the next. Cf. 1 Tim. i. 12–14. It should be noticed that the same word is used of our Lord's appearance to S. Paul and of His appearance to others before the Ascension. It has been argued from this that all the appearances were mere "visions," as S. Paul's was. The true conclusion is the exact opposite. It is that S. Paul regarded the Lord as having actually manifested Himself to him, just as He had done to the other Apostles. Cf. ix. 1. The Greek word for "appeared" is constantly used in the N.T. of what is actually seen. S. Paul well knew the difference between a vision and an appearance such as this. Cf. 2 Cor. xii. 2–4; Ac. xviii. 9, 10.

10. *I am what I am.* "A truistic proposition," as Edwards says, "may express pride, as in Pilate's words, 'what I have written, I have written,' or, as here, humility." The words "what I am" include both S. Paul's spiritual life and his Apostleship, the latter depending upon the former. Cf. iii. 10.

more abundantly than they all. i.e. than the rest of the Apostles together; cf. Rom. xv. 18 ff. It was necessary to say this, because of the way in which S. Paul was depreciated at Corinth in comparison with the twelve (i. 12; 2 Cor. xi. 5; xii. 11).

yet not I...which was with me. Rather "which is with me." The words admirably express the truth as to Christian activity. In one sense, all proceeds from God; He is the real agent. But man has a real share in the work; the grace of God acts "with" him, and not merely through him. Without S. Paul's response to it, the grace of God would have been "found vain." Cf. 2 Cor. vi. 1. Grace both made S. Paul what he was, and cooperated with him. Cf. Anglican Article X., and 1 Cor. iii. 9. It was equally true to say that the Corinthians were "God's husbandry, God's building," and to say that S. Paul was God's "fellow-worker." Our Lord's teaching in Jno. xv. 4, 5, is the same. It should be noticed that one part of the grace of God in S. Paul's case was the appearance of the Risen Lord granted to him. Thus the Apostle's work became a witness to the reality of the Lord's Resurrection.

11. *Whether then...or they.* So then there was no difference in the substance of the Gospel, whether it was preached by S. Paul or by the Twelve. The historical facts asserted were the same; the spiritual meaning given to the facts was the same (*v.* 3); the interpretation of the O.T.

scriptures was the same (*vv.* 3, 4). Many modern critics need this reminder, as much as the Corinthians did. The Corinthians knew what the teaching of the Twelve was (i. 12), and S. Paul would not have dared to assert falsely its identity with his own.

The passage just concluded is the earliest and most important statement of the historical evidence for our Lord's Resurrection. The Epistle was probably written in A.D. 55, not 27 years after the Resurrection itself, and S. Paul merely repeats the evidence he had adduced at Corinth four years earlier, and which was known to be that of the Apostles and of the early followers of our Lord. The appearances are carefully related, and chronologically arranged, and those selected as evidence are either those granted to the Apostles themselves, or to a large number of people together. Thus no mention is made of any appearances to women, or of that to the unknown disciples on the way to Emmaus. The evidence we have is that of men, and of men whose witness was well known. S. Paul well understands what is reliable testimony.

Now there is no way of accounting for this evidence, not to mention that of the Gospels, unless we believe that the Resurrection was a historical fact. The older rationalistic hypotheses that the Apostles were guilty of fraud, or that our Lord did not really die upon the Cross, are now abandoned by almost all. But the more modern view that the appearance of the Risen Lord was a mental hallucination, which spread from one to another among the members of the Church, is just as untenable. Even if we leave the Gospels upon one side, the evidence of S. Paul is by itself sufficient to destroy it. For consider the number and variety of the witnesses whom he adduces. Five hundred people do not suffer from the same hallucination at the same time. Such hallucinations only take place with persons of a morbid temperament, and presuppose a condition of exalted feeling and expectancy. We have excellent means of judging of the characteristics both of the Twelve and of S. Paul himself. They were not morbid in the least; and so far from expecting to see the Lord as He actually appeared, they did not expect to see Him at all. Was S. Paul expecting to see the Lord when he went to Damascus to persecute the Church? And how are we to explain the sudden cessation of these visions? On the rationalistic hypothesis, we should expect them to increase rather than suddenly to cease. Yet S. Paul tells us that there were none after his own. "Last of all,...he appeared to me also."

S. Paul then has established the Resurrection by the strongest historical evidence. But this is not all. Historical evidence by itself can never carry conviction of a truth such as this, and we see daily that it does not do so. When all rationalistic hypotheses have broken down, it is always possible to take refuge in the general assertion, that by some unexplained combination of portions of them, the fact might be got rid of. "The Resurrection," says Mr Wendover in *Robert Elsmere*, "is partly invented, partly imagined, partly ideally true." It was the characteristic error of the English apologists of the 18th century, to suppose that Christianity can be "proved" to the man in the street, whatever his character and presuppositions may be.

S. Paul is quite free from this delusion. Thus in i. 18 and 22–24 he fully admits that the Gospel does not commend itself either to the ordinary Jewish or to the ordinary Greek mind. So, in the chapter before us, he does not repeat the historical evidence for the Resurrection, without bringing it into relation both with the working out in history of the purpose of God and with the facts of Christian experience (see notes on *vv.* 1, 3 and 4). Again, it will be seen as the chapter proceeds, that still further evidence is available. The doctrine of the Resurrection of the Lord justifies itself by the consistency and mutual dependence of that whole scheme of doctrine, of which it forms a part, and by the light which it throws upon the nature and destiny of man (see notes on *vv.* 20 ff., 40 ff.). Now all this evidence needs to be taken together. The Resurrection does not come before us as an isolated fact, with all presumption against it, and nothing in its favour except stubborn historical testimony. To one who sees the purpose of God working itself out in the history of the Jews, it is the crown of much that has gone before. To one who believes in the Divine righteousness, the triumph of the Lord appears as a moral necessity. It is, as S. Paul says, "according to the scriptures,"—not merely according to isolated texts of doubtful interpretation, but according to that whole method of God's dealing, to which Scripture bears witness. To one who can enter into Christian doctrine as a whole, the wonder and self-consistency of Christian theology confirm the truth of the Resurrection, since that is a necessary part of it. Above all, the Risen Lord is known by the Church as the source of the life "wherein she stands, and by which she is saved." Now those who deny the Resurrection first isolate the historical evidence, and then pronounce it to be insufficient. They know that there is strong historical evidence, with which they must deal in some way, but, as a rule, they ignore both the historical preparation for the Resurrection and its moral necessity; they do not grasp the Christian system of doctrine, nor know how the Resurrection of Christ is confirmed by the spiritual experience of Christians. To one who thus acts the evidence is really insufficient. His error is like that of one, who did not see that a scientific hypothesis, which has been verified by experiment, stands in an altogether different position from that of one which has not. Before experiment, there may be many indications that the hypothesis is true, but those indications may conceivably be otherwise explained. But when the crucial experiment has been made successfully, we doubt no longer; the fact that the original evidence may be otherwise explained does not affect us. So, in great measure, it is with the Lord's Resurrection. Those who live by faith in the Risen Christ do not depend chiefly upon the historical evidence, though that evidence may have started them on the road to faith. They depend far more upon their own spiritual experience and that of the Church. Cf. Prof. Moberly's words in *Lux Mundi*, pp. 233–236. See Appendix, p. 174.

12 Now if Christ is preached that he hath been raised from
the dead, how say some among you that there is no resur-
13 rection of the dead? But if there is no resurrection of the
14 dead, neither hath Christ been raised: and if Christ hath
not been raised, then is our preaching [1]vain, [2]your faith
15 also is [1]vain. Yea, and we are found false witnesses of
God; because we witnessed of God that he raised up
[3]Christ: whom he raised not up, if so be that the dead are
16 not raised. For if the dead are not raised, neither hath
17 Christ been raised: and if Christ hath not been raised,

[1] Or, *void* [2] Some ancient authorities read *our*. [3] Gr. *the Christ*.

XV. 12–19. Denial of the resurrection of the dead impossible to Christians.

12. *some among you.* The word "you" is emphatic. The point is, not that denial of the resurrection is inconsistent with the proved fact of the resurrection of Christ, but that such denial is inconsistent with the acceptance of Christian preaching as to Christ's resurrection.

there is no resurrection of the dead. Evidently resurrection was pronounced impossible, on grounds which would make it impossible for all men alike. But Christ was man, and Christ, according to the Gospel preaching, has been raised up.

14. *then is our preaching vain ...is vain.* S. Paul speaks, not of the act of preaching, but of the Gospel preached. The Gospel is a message about the Risen Christ; apart from Him, the Apostles have nothing to offer. Faith rests upon the Risen Christ; apart from Him, the Church has nothing on which to rely. Thus to deny the fact of the Resurrection reduces Christianity to a mere system of ideas; its practical power is gone. This is just what the Greek desired (i. 22–24). He preferred a system of thought, appealing only to the intellect, to a redeeming power transforming his whole being.

15. *witnessed of God.* Rather, perhaps, "witnessed against God." All false witness of God must be witness against Him. Any action that Perfect Love and Holiness does not perform would be unworthy of God, whether or not it may seem so to us. Two things are here noticeable:—(*a*) S. Paul's horror at the bare idea of false witness about God, arising, as it does, from his sense of God's reality, and the reality of his own commission to speak for Him. (*b*) The fact that it never enters S. Paul's mind that he and the other Apostles might blamelessly be mistaken. We do not rightly appreciate the value of Apostolic testimony, unless we remember both the certainty which they felt of its truth, and their intense feeling of responsibility in giving it. Those who do not feel the same responsibility for their words, cannot estimate rightly the conviction that the testimony of the Apostles ought to bring.

if so be that the dead are not raised. Rather "if so be that dead men are not raised." The supposition is that death as such brings with it the impossibility of resurrection.

18 your faith is vain; ye are yet in your sins. Then they also
19 which are fallen asleep in Christ have perished. [1]If in this life only we have hoped in Christ, we are of all men most pitiable.

[1] Or, *If we have only hoped in Christ in this life*

17. *your faith is vain.* The Greek word for "vain" is not the same as that employed in *v.* 14. Here the thought is, that the denial of Christ's Resurrection makes our faith destitute of any result. We are where we should be without it.

ye are yet in your sins. An explanation of the previous statement. But why, if Christ has not been raised, are we yet in our sins? For two reasons:—(*a*) The Resurrection of the Lord was the proof that forgiveness had been won. The Lord had identified Himself with us. He died, because the burden of our sins had been laid upon Him; He rose above death, because the burden of our sin had been rolled away. The Resurrection was the proof of His victory. Cf. Rom. iv. 25, where it is said that our Lord was delivered up because of our trespasses, and raised because of our justification. (*b*) It is by union with the Risen Lord, and through "the power of His Resurrection" (Phil. iii. 10) that the Christian escapes not only from the penalty, but also from the power of sin (Rom. vi. 1–11). We were "raised together with Christ" (Col. iii. 1). Thus if the Resurrection of Christ is not a fact, deliverance from the penalty and power of sin is not a fact either.

18. *they also...perished.* Either (*a*) ceased to exist, or (*b*) went to perdition. Cf. i. 18; viii. 11. The thought of being still in our sins naturally leads on to the second interpretation. The contrast between falling asleep in Christ and perishing shews how intolerable the supposition is.

19. *we are of all men most pitiable.* i.e. we Christian Apostles are so. Not perhaps most miserable (A.V.), since the Divine life, in spite of all outward suffering, brings joy even here, but certainly most pitiable, since in that case the most glorious hopes are doomed to the completest disappointment.

Of what value, it may be asked, is S. Paul's argument in these verses? 'Of course,' it may be replied, 'if the Resurrection of Christ be admitted, the possibility of a similar resurrection of others can no longer be denied. Of course, also, to deny the Resurrection of Christ involves the denial that any redemption for man has been accomplished by Him. But the unbeliever admits S. Paul's first contention, and is in no way affected by the second. That the past can never be undone, that we are yet in our sins, is exactly what he believes. That "there is one event to the righteous, and to the wicked," and that the Christian's hope is vain, is, he holds, unhappily true. How then do these verses create any presumption in favour of our Lord's Resurrection?' Now S. Paul is not arguing primarily with unbelievers, but with inconsistent Christians, and against them his argument holds good. But in reality it holds good far more widely. Appeals to feeling, like those of *vv.* 18 and 19, are not appeals to irrational feeling. The nearer to

20 But now hath Christ been raised from the dead, the
21 firstfruits of them that are asleep. For since by man *came*
death, by man *came* also the resurrection of the dead.

perfection that a man is, the deeper is his conviction that in some way righteousness will be vindicated. If a Jewish Christian, after witnessing the martyrdom of S. Stephen and S. James, had said that he "could" not believe they had perished, and that such lives and deaths had been founded on a mistake, he would have been in no way irrational. He would have been trusting his moral instincts. Man is rational as a whole, and as a whole must form his judgments (cf. note at the end of i. 25). It is no more irrational to trust our moral instincts than to trust our reasoning powers. We make an act of faith, when we trust either. But more than this. S. Paul is not merely appealing to feeling; he is appealing to fact. That the Corinthians were not "yet in their sins" was a fact of which, though no doubt in varying intensity, they had personal experience. It was not a truth merely accepted on S. Paul's word, nor was it a mere theological deduction. Many of them had been bound by the grossest sins (vi. 9–11), but they were bound by them no longer. However unsatisfactory by his own fault the religious experience of the individual Corinthian might be, he saw all round him men who plainly were not "yet in their sins." If then the denial of Christ's Resurrection meant the assertion that all were as they had been, it meant the assertion of what was manifestly untrue. Thus S. Paul's argument in these verses is of the highest value. It does not appeal to all equally, nor is it claimed that it does so. The man without experience of the saving power of the Divine life will see nothing in it at all. The saint will see far more in it than the ordinary Christian. But it is strictly relevant argument, and those who cannot see it have not yet the full evidence of our Lord's Resurrection before them.

XV. 20–28. Our Lord's Resurrection a necessity because of the result of the Fall.

20. *the firstfruits of them that are asleep.* The phrase explains the character in which Christ has been raised,—the firstfruits of redeemed humanity. Those who had before risen from the dead rose but to the old life and to die again. On the morning of the 16th of Nisan, probably the very morning of the Lord's Resurrection, the first ripe sheaf of the harvest was offered to God (Lev. xxiii. 10–12). It was the consecration of the whole harvest to Him. So the Resurrection of Christ was the pledge of the Resurrection of all in union with Him. He rose as the Head of the Church (Col. i. 18), to be "the beginning" and fount of her life.

21. *For since...the resurrection of the dead.* A new argument. Our Lord's Resurrection was necessary because of the Fall. By the sin of "Adam" came universal death (Rom. v. 12); that death, as we shall see more fully below, could only be overcome by resurrection; therefore our Lord's Resurrection was necessary, that so He might be the source of resurrection to all in union with Him. S. Paul's language points out that, as the great disaster came through man, so through man came the deliverance also. But that is not the main thought of the verse. The main thought is the necessity

22 For as in Adam all die, so also in [1]Christ shall all be made
23 alive. But each in his own order: Christ the firstfruits;
24 then they that are Christ's, at his [2]coming. Then *cometh*
the end, when he shall deliver up the kingdom to [3]God,
even the Father; when he shall have abolished all rule

[1] Gr. *the Christ.* [2] Gr. *presence.* [3] Gr. *the God and Father.*

of deliverance, come how it may. In both clauses we should translate "through," and not "by" man. Man is not the ultimate source either of death or of deliverance. On the difficulty from the side of modern science suggested by this verse, see below, at the end of *v.* 28.

22. *For as...be made alive.* An explanation of the previous verse. Christians die, not merely "through," but "in" Adam. He, as it were, included all humanity in himself; we die, because we inherit his fallen nature. So also we shall rise, not merely "through," but "in" Christ. He includes all His members; we shall rise, because we share His life, as really as we share that of Adam.

This text is sometimes quoted, as proving the final salvation of all men. The usage of the word translated "made alive" shews that resurrection to glory is meant, and not the general resurrection of all alike. But the whole passage deals solely with Christians. The beautiful expression, "them that are asleep" is applicable only to Christian dead (*v.* 20; cf. *v.* 18); only Christians can be said to be "in Christ" (*v.* 22); and the "all" of *v.* 22 is explained by the words "they that are Christ's" in *v.* 23. Life through Christ can only come to those in union with Him. If He is gloriously to raise our bodies in the future, He must raise our souls now. No doubt, resurrection in Christ might be as universal as death in Adam, for God "willeth that all men should be saved." If it is not so, that is due to man's failure to correspond to the grace of God.

23. *each in his own order.* "Order" is a military term. The captain (Heb. ii. 10) is first, and His company afterwards. This answers the question, "why does not the glorification of Christians take place immediately?"

at his coming. Literally "in his coming." The manifestation of Christ's glory brings with it the manifestation of the glory of His people. At present our glory is hidden, because His is so (Col. iii. 3, 4).

24. *Then cometh the end.* i.e. the end comes when the Lord returns.

to God, even the Father. i.e. to Him Who is God and Father. Since He is God, the kingdom belongs to Him; since He is Father, it both belongs to Him, and the Son rejoices to deliver it.

when he shall have abolished... and power. Either (*a*) all adversaries of every kind, or (*b*) all hostile spiritual powers. See note on ii. 6, and cf. Eph. i. 21; iii. 10; Col. i. 16; 1 Pet. iii. 22. The latter explanation is probably the right one.

What is the order of events, which this verse presupposes? The abolishing of hostile forces comes first; "the end," and the delivery of the kingdom to God follow together, while both take place at the second

25 and all authority and power. For he must reign, till he
26 hath put all his enemies under his feet. The last enemy
27 that shall be abolished is death. For, He put all things in subjection under his feet. [1]But when he saith, All things are put in subjection, it is evident that he is excepted who
28 did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

[1] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when,* I say, *all things &c.*

coming of Christ. Thus our Lord is now engaged in the putting down of hostile forces, and His people are engaged in it with Him (Ps. cx.; and compare Eph. vi. 12 with this verse). The present kingdom of Christ is not a period of peace, but of glorious warfare. See note on *v.* 28, and Additional Note on "The Millennial Reign of Christ" at the end of the chapter.

25. *he must reign...under his feet.* The necessity rests upon the witness of prophecy (Ps. cx. 1, quoted here, and Ps. viii. 6, quoted below).

26. *The last enemy...death.* Cf. Rev. xx. 14. All other enemies are abolished before the Lord returns; death is abolished at His return by the resurrection of His people. There is a sense, in which death is abolished even now for those in union with Christ (2 Tim. i. 11; cf. Jno. viii. 51; xi. 25, 26). But death still asserts its mastery over the body, and until the body is rescued from death by resurrection, death remains the victor. Only by resurrection can the death that "came through man" be undone through Christ. This is the argument of the whole section.

27. *He put... under his feet.* Ps. viii. 6. The words there spoken of man in general are here applied to Christ. Cf. Eph. i. 22; Heb. ii. 8. Man was meant for lordship (Gen. i. 28). The destiny of man is fulfilled through the One Perfect and Glorified man. See Westcott on Heb. ii. 8, 9 and his Additional Note on Heb. ii. 8. It should however be noticed that the phrase "the Son of Man" is found in Ps. viii. 4; and S. Paul may have taken the Psalm to refer directly to the Lord.

But when he saith. Christ is probably intended. The time will come—we know not when—at which He will say, "All things are put in subjection." The R.V. margin "when he shall have said" thus expresses the thought more clearly.

28. *then shall the Son...all in all.* A further development of the thought of *v.* 24, that our Lord on His return will deliver up the kingdom to God. But what is meant by this future subjection of the Son? More, it would seem, than that "then as before, He obeys the Father, yielding, not a forced obedience, but a self-chosen accordance" (S. Cyril of Jerusalem, *Catechetical Lectures*, xv. 30). The result that God will "be all in all" seems to follow from some change in the relation to Him both of the universe and of the Son. The thought seems to be this. Our Lord had a mission from the Father to bring back the world to its allegiance. By the Resurrection and Ascension He became God's vicegerent over the universe (Mt. xxviii.

18; Phil. ii. 9–11). When His Second Coming takes place, He will have put down all hostile forces (*v.* 25). Thus His mission will have been fulfilled. What then remains but for the kingdom to be delivered over to the Father, and the Son to offer Himself to Him with all that He has won? At the Resurrection, He offered Himself to God as the firstfruits; at the Second Coming, He will offer Himself in union with that restored creation, of which He is the Life (Col. i. 18–20). Christ at present is "all in all," i.e. everything in each individual person and thing (Col. iii. 11), but at the end the Father will become so. Now we see God and experience His action through the God-man, Who represents Him to us; then Christ will have brought us to the Father; we shall enjoy the Beatific Vision, and immediate union with God Himself. "The goal of history and the end of the existence of humanity," says Godet, "are the formation of a society of intelligent and free beings, brought by Christ into perfect communion with God, and thereby rendered capable of exercising, like Jesus Himself when on earth, an unchangeably holy and beneficent activity." But the context seems to shew that S. Paul's meaning is even wider. God will be all, not only in Christians, but in the whole realm that Christ has restored to Him. Cf. Rom. viii. 21.

In the preceding section, as Evans says, "the logician" has become "the prophet." We have a specimen of that higher teaching, which S. Paul, as a rule, did not communicate except to maturer Christians (ii. 6). But S. Paul has not ceased to be a logician. That our Lord's Resurrection was necessary for our conquest over death is, to Christians at all events, a proof of its reality. And even to those who are not yet Christians S. Paul's words have their value. Man, as Tennyson says, "thinks he was not made to die"; death, at all events in the forms in which we know it, is felt to be unnatural; and just in so far as that is felt, it must be felt also that God must and will redeem us from it.

> The wish, that of the living whole
> No life may fail beyond the grave,
> Derives it not from what we have
> The likest God within the soul?

No mere doctrine of the immortality of "the soul" can satisfy this craving; we demand the recovery of "the living whole." If Christ is to put all enemies under His feet, He must conquer death, and death is only conquered by resurrection. For "the soul" to survive death is no conquest; death never attacked the soul. Death's victory has been over the body, and it is the body that must be recovered from it. Now to any one who sees this, how worthy of attention must the Christian doctrine appear! And how worthy of God, how likely therefore to be true, must seem the historical Resurrection of Christ, upon which that doctrine depends!

But at this point a scientific difficulty is raised. S. Paul's account of the origin of death, it is said, is not true. Death did not come by "Adam," nor is it unnatural. Death was in the world many ages before man was; if there were no death, the world could never go on at all. But S. Paul is not speaking of the origin of death in the world at large, but of the origin and

29 Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they bap-

character of death in man. Even in the narrative of Genesis man is not represented as having been in his body naturally immortal. His body was but part of the material creation, but "the tree of life" was within his reach, and by partaking of it, he might have gained immortality (Gen. iii. 22). This is S. Paul's doctrine also. The body is naturally mortal (Rom. viii. 11), but, nevertheless, no man need have died. Had S. Paul been pressed to declare what would have happened with man, had he never sinned, he would probably have replied in the language of xv. 53 or of 2 Cor. v. 4, that in God's good time man's nature would have been gloriously changed, and he would have passed without dying, as Enoch was believed to have done, to a higher state of existence. Science may indeed say that there is no evidence of this, but neither is there any evidence against it. It is the instinct of man at his best that he was not meant for death, and against that instinct there is nothing to be set. S. Paul may have regarded the narrative of Genesis as literal history, but that is of no importance. It is enough for his argument that humanity needs deliverance from death, and that death is in a true sense unnatural. If that be admitted, then our Lord's Resurrection, and all that flows from it, will seem in the highest sense natural and worthy of God.

It should be added that the view here taken as to man's natural mortality is no modern way of escape from scientific difficulties, but the traditional doctrine of the Church. Cf. e.g. S. Athanasius, *On the Incarnation*, ch. iv.; Thomas Aquinas, *Summa*, 1st Division of Pt. II. Qu. 85, Art. v. and vii.

XV. 29–34. FURTHER ARGUMENTS FOR RESURRECTION.

29. *what shall they do.* i.e. what will their act prove to have been?

baptized for the dead. Of the great number of proposed explanations, only one seems to be satisfactory. Tertullian (*Against Marcion*, v. 10) thinks that it refers to vicarious baptism on behalf of those who had died unbaptized. This gives an excellent sense, and is confirmed by the following facts:— (*a*) The Jews had vicarious ablutions for those who died Levitically unclean. Cf. 2 Macc. xii. 43–45, where Judas Maccabaeus makes an offering for the dead at Jerusalem. Note especially *v.* 44, which affords a close parallel to S. Paul's words. (*b*) Similar practices to that described by S. Paul certainly existed among more than one early sect of heretics. This last fact goes to explain the rejection of this interpretation by the Fathers. The only obstacle to the acceptance of Tertullian's view is the general opinion that S. Paul could never have even tacitly sanctioned such a practice. But (*a*) S. Paul is not here concerned to approve or disapprove; he is only pointing out that the practice is a witness to belief in the resurrection; and his words suggest that the practice was not very common. (*b*) We can imagine cases where he would have approved of it. Suppose that a man, like the Emperor Valentinian II., had believed the Gospel, and intended to be baptized, but had died before baptism could be given to him[1]. In that case, there would be nothing more superstitious in vicarious baptism, than there is in the responses of the Office for Infant

[1] Cf. S. Ambrose, *De obitu Valentiniani consolatio*, 51–56.

30 tized for them? why do we also stand in jeopardy every
31 hour? I protest by [1]that glorying in you, brethren, which
32 I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, [2]what doth it profit me? If the dead are not raised, let us eat
33 and drink, for to-morrow we die. Be not deceived: Evil
34 company doth corrupt good manners. [3]Awake up right-

[1] Or, *your glorying raised? Let us eat &c.* [2] Or, *what doth it profit me, if the dead are not* [3] Gr. *Awake out of drunkenness righteously.*

Baptism being made by sponsors. In both cases other members of Christ's Body do for the person to be admitted to the Church what by no fault of his own he cannot do for himself. In the other world, as in this, there is no salvation without union with Christ, and baptism is the appointed means of attaining that union. English Christians would no doubt be satisfied in such a case to leave their friend to the mercy of God, without any such rite. But S. Paul's Greek and Asiatic converts were more imaginative than we, and laid more stress on the outward part of sacraments than we do. Their desire to benefit their dead friends is shewn by the fact, that more than one Council had to prohibit the administration of the Eucharist to the dead. Absolution is given to the corpse of a Christian in many parts of the Church to-day. The more fully we believe that we are not in Christ mere separate individuals, but in the closest union not only with the living but with the departed members of His Body, the less will such a practice, as S. Paul's words presuppose, appear to us either superstitious or unnatural.

30. *we also.* i.e. the Apostles, as in *v.* 11. Cf. iv. 9–13. If there were no resurrection, the preservation of their lives till the Lord's return would be their first object.

31. *that glorying in you...our Lord.* Cf. 2 Cor. i. 14; 1 Th. ii. 19, 20. The joy that S. Paul felt and expressed in his converts, and the joy that he expected to feel in them at the Lord's return, were his recompense for the daily dying (cf. Rom. viii. 36). As Godet says, "The last words 'in Christ Jesus our Lord' softens what might be too self-exalting." They recall the thought of *v.* 10.

32. *after the manner of men.* i.e. with no higher hopes than other men.

fought with beasts. A strong metaphor for his struggle with men who were like beasts and would have torn him in pieces. Cf. Ac. xix. 31, and 2 Cor. i. 8–11. S. Paul's Roman citizenship would have prevented his being called upon to fight in the arena, and there is no reference to this indignity in 2 Cor. xi. 22–33. S. Ignatius of Antioch uses similar language in writing to the Romans (§ v.).

let us...to-morrow we die. Is. xxii. 13 (Greek Version). It was the despairing cry of the Jews at the crisis of their country's fate. Had S. Paul no higher hopes than other men, he too might be given over to despairing self-indulgence, in view of what he saw around him.

33. *Evil company...good manners.* The words form an Iambic line, and are said to come from the *Thais* of Menander. The word for "manners"—it should rather be

eously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

"morals"—is found here only in the N.T. The idea of "morals," as apart from religion, is impossible to the Christian. The line was no doubt used at Corinth as a proverb, and we cannot infer from it any wide acquaintance with heathen literature on S. Paul's part. He quotes it, because the close association of Christians with the heathen at Corinth may have had much to do with their denial of the resurrection. Cf. viii. 10; xi. 27.

34. *no knowledge of God.* S. Paul says this of some of the Corinthian Christians themselves. They had that ignorance of God, that results from evil conduct; and so erred about the resurrection, not knowing "the power of God" (Mk. xii. 24). S. Paul closes both parts of this chapter with practical exhortation. Argument and statement would not serve, while men were sunk in the drunken stupor of sin. Where there is wilful sin, there is almost sure to be heresy (1 Tim. i. 19).

The question may be raised, whether S. Paul's words in *vv.* 30–32 are worthy of him. Professor Huxley was greatly shocked by them. Does S. Paul seriously mean, that his sufferings were borne for the sake of his future reward, and that, had he looked for none he would have fallen back upon a life of self-indulgence? If so, he is guilty of "otherworldliness." But nothing could well be more unlike S. Paul than this, as Rom. ix. 1–3 is sufficient to shew. S. Paul would no doubt have admitted, that there are reasons for goodness and unselfishness, which would remain, even were our hopes limited to this world. Noble lives have been, and are, actually lived without Christian faith, though not lives like that described in 2 Cor. xi. But S. Paul's language is natural language none the less. The Christian has reasons for goodness so immeasurably greater than those of other men, that he is scarcely conscious that their reasons influence him at all. He cannot see the stars, while the sun is shining, though, were the sun taken from him, he would see them again. The natural sympathy of man for man remains to him, but the love for others that Christ's words ask, and Christ's Spirit inspires, prevents him from being conscious of this natural sympathy as a separate motive. So again, he will agree that

> because right is right, to follow right
> Were wisdom in the scorn of consequence.

But morality for morality's sake seems a cold and distant principle, to one who has learned that God Himself is righteousness and love, and has seen that righteousness and love incarnate in the Lord. "Ethics" as such no longer interest him, the love of God and the will of God are all, and the destruction of religious motives seems the destruction of all motives whatsoever. Nor can justice be done to the Christian's thought of his future reward, unless the character of that reward be considered. It is no mere selfish enjoyment, like that which for Christ's sake has been abandoned; it is Christ, it is God Himself. It is as a resurrection in Christ, with Christ, and to Christ, that he cares for resurrection at all. "Christians," it has been well said, "cannot in their inmost thought sever the virtue of being like Christ from the heaven of being with Him."

35 But some one will say, How are the dead raised? and
36 with what manner of body do they come? Thou foolish
one, that which thou thyself sowest is not quickened,
37 except it die: and that which thou sowest, thou sowest
not the body that shall be, but a bare grain, it may chance
38 of wheat, or of some other kind; but God giveth it a body
even as it pleased him, and to each seed a body of its own.

XV. 35–49. How are the dead raised?

S. Paul has now to face his great difficulty. However strong the positive evidence for the resurrection of the dead may seem to be, the actual facts of death and dissolution seem to create a strong presumption against it, that no abstract arguments can overcome. That imagination may "trace the noble dust of Alexander, till he find it stopping a bung-hole" was as plain to the Greeks as to ourselves. The same material particles may form part of many bodies. What meaning then can we give to the words "the resurrection of the body"?

35. *How are the dead raised? ...do they come?* These are two questions. The former asks how death can be compatible with a future resurrection, and is answered by *v.* 36. The latter raises the question of the nature of the resurrection body, and is answered by *vv.* 37–49.

36. *that which thou...except it die.* To the statement that a process is impossible, a close analogy is a sufficient reply. Resurrection is no more impossible in the nature of things, than is the growth of a plant from a seed. But S. Paul probably has in mind our Lord's teaching that the higher and more fruitful life can only come by sacrifice (Mk. viii. 35; Jno. xii. 24). As S. Chrysostom says, "What they made a sure sign of our not rising again, he made a proof of our rising." The great law of Mk. viii. 35 holds in nature as well as in grace. With the question how far the analogy extends, S. Paul does not concern himself. The "quickening" is in both cases regarded as a Divine act.

37. *not the body that shall be, but a bare grain.* The thought of the bare corpse is in S. Paul's mind (Job i. 21). There too "the body that shall be" is not identical with that placed in the ground. The doctrine of the resurrection has often been made far more difficult than it need be by forgetfulness of this truth.

38. *God giveth...as it pleased him.* The emphasis falls upon the words "God" and "giveth." The new form that rises is the gift of God; it is not that the old reappears. The change of tense at the end of the clause is noticeable. God bestows the form now, that He willed to give at the creation.

and to each seed...of its own. A clearer statement of the last thought. The plant corresponds to the seed. There is never any doubt as to what body God will bestow. Whether or not transmutation of species ever takes place, is of no importance. Life goes on without any real breach of continuity.

39 All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of
40 birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial
41 is one, and the *glory* of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from
42 another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorrup-
43 tion: it is sown in dishonour; it is raised in glory: it is
44 sown in weakness; it is raised in power: it is sown a

39. *All flesh is not the same flesh.* S. Paul points out the variety of God's creation, thus preparing for his teaching as to the difference between our present and our resurrection bodies. The second question of *v.* 35 may be unanswerable with our present knowledge, but it presents no obstacle to belief in the resurrection, while we remember the infinite resources of God.

40. *celestial bodies.* The English translations suggest that the sun, moon and stars are meant (cf. *v.* 41). That is quite possible. It is more natural to pass from the thought of animal bodies, to that of the sun, moon, and stars, than to pass from animal to spiritual bodies, and then return to the material creation. But the word used is the same as that of *v.* 48, and probably has the same meaning in both cases. Heavenly bodies, whether of angels or of glorified men, are those adapted to the life of heaven. The N.T. never uses the word "heavenly" of any part of the material creation. The nature of the body must depend upon the nature of its sphere of action. This is important for S. Paul's argument.

41. *one star differeth...in glory.* Animals are compared as to their "flesh" (*v.* 39); sun, moon and stars as to their "glory." The spectroscope would have enabled S. Paul to extend his thought to the materials of which these bodies are composed. The thought may have crossed the Apostle's mind that the resurrection bodies of the redeemed will also differ in glory one from another. "The splendour is unequal, heaven is common to all," as S. Augustine says. But the variety of God's creative power is still the main point.

42. *It is sown in corruption.* The sowing refers to burial, for (*a*) the whole discussion is about "the dead" (*v.* 35), and (*b*) the sowing here looks back to the sowing of the seed in *v.* 36. Corruption, dishonour, weakness are indeed characteristic of the "natural body" during the whole of man's life in this world (cf. *v.* 50 and Phil. iii. 21, R.V.), but they shew themselves as never before, when the body is committed to the grave.

43. *raised in glory.* The contrast between glory and dishonour shews that the thought expressed by glory is that of the admiration and honour which the future body will deserve, rather than that of its beauty and splendour.

natural body; it is raised a spiritual body. If there is a
45 natural body, there is also a spiritual *body*. So also it is
written, The first man Adam became a living soul. The
46 last Adam *became* a life-giving spirit. Howbeit that is not
first which is spiritual, but that which is natural; then

44. *a natural body.* The word is the same as that used in ii. 14. S. Paul does not mean that our present body is but a part of the material world. It is none the worse for that, and the body of the resurrection may be so also. The natural body is a body adapted to the mere life of nature, adapted to the needs of that "natural man" (ii. 14), in whom the higher faculties have not yet been quickened by the touch of the Spirit. So long as the body remains in health, the "natural man" finds in it all that he requires.

it is raised a spiritual body. i.e. a body adapted to the spiritual man, and which, it may be, has his character impressed upon it. "Spirit" is in Scripture closely associated with supernatural power. Cf. x. 3, 4, and Is. xxxi. 3.

If there is...also a spiritual body. A protest against the assumption, that the resurrection body must be like the present body, if it is to exist at all. *Vv.* 37—41 have already justified the dismissal of this assumption.

45. *So also...became a living soul.* i.e. the contrast between the two types of body is justified by the contrast, which Scripture suggests, between two types of humanity, Adam and the glorified Christ. The words are taken from Gen. ii. 7. They mean that Adam became possessed of natural life. There is no thought yet of the Fall, but immortality is a gift still to be bestowed by eating of the bread of life.

The last Adam became a life-giving spirit. Our Lord bears the title of the last Adam, because He is the new Head of redeemed humanity, communicating His own nature to those in union with Him, as Adam did to his descendants. Cf. Rom. v. 14. The expression more usually employed is the "Second Adam," but S. Paul says the "last," to emphasize the finality of the connection bestowed on Christians with the glorified Lord. There can be no third head of the race. The reference of the words "became a life-giving spirit"—or rather "became life-giving spirit"—is to our Lord's glorification by the Resurrection and Ascension. Then it was that He, in the full completeness of His humanity, passed into a condition of spirit, and so became the source of life to others. Cf. Jno. vi. 62, 63 with 53–57. The food of man is the humanity of our Lord in its present spiritual condition. Cf. Additional Note on xi. 23–25, pp. 105, 106. "Soul" is but living; "spirit" is life-giving, and its very nature is to communicate life. Cf. also Jn. xx. 22; Ac. ii. 33; 2 Cor. iii. 17, 18. It is just the difference between the first Adam and the last, which makes the resurrection body so different from our present one.

46. *that is not first...then that which is spiritual.* i.e. the natural body is bestowed first, the spiritual afterwards. The words, as they stand in the R.V., express a law of progress, which has many applications both in the individual and the race, but S. Paul's meaning is the simpler one. The words refer back to *v.* 44.

47 that which is spiritual. The first man is of the earth,
48 earthy: the second man is of heaven. As is the earthy,
such are they also that are earthy: and as is the heavenly,
49 such are they also that are heavenly. And as we have
borne the image of the earthy, [1]we shall also bear the
image of the heavenly.

[1] Many ancient authorities read *let us also bear.*

47. *The first man...earthy.* Gen. ii. 7 is again quoted, and Wisd. ix. 15 is perhaps also in mind. Again there is no direct reference to man's sin.

the second man is of heaven. The change from the A.V. is noticeable. The words "of heaven" correspond to the words "of the earth earthy," and express origin, and character. But the reference is still not to the Incarnation, but to the Lord as glorified. Our Lord is "of heaven" from the Ascension onwards (1 Th. iv. 16; 2 Th. i. 7). It is the Second Coming, that will be the signal for the transformation of the earthly bodies of His people. Cf. Phil. iii. 20, 21 and Col. iii. 4. There is in this verse, it should be noticed, no idea of a Heavenly Man pre-existent before the Incarnation. The Heavenly Man, of whom S. Paul speaks, received His Humanity by the Incarnation, and its present glory has been reached by the Resurrection and Ascension. Cf. Phil. ii. 5–11.

48. *As is the earthy...they also that are heavenly.* Adam and Christ alike are reproduced in those who share their respective natures. Whether the thought is wider than that of the present and the future conditions of the body depends upon the reading adopted in the next verse.

49. *we shall also...image of the heavenly.* If this reading be adopted, the thought is of the body of the resurrection (Phil. iii. 20, 21). But the reading of R.V. margin, "let us also bear," is the more strongly supported by the MSS. In this case the meaning will be either (*a*) "Let us not throw away our prospect of bearing etc.," with the same reference to the resurrection body; or (*b*) "Let us bear the image of the heavenly even here," by conforming our lives to His. The former interpretation suits the context better, but the latter gives a thoroughly Pauline thought. Cf. 2 Cor. iii. 18; Col. iii. 10. The Christian by faith and obedience is transformed into the likeness of Christ in a true sense even here, and this prepares him for the future transformation of his body. Cf. Rom. viii. 23.

The general question of the resurrection of the body will be discussed at the end of the chapter, but two points may be noticed here. (*a*) It is evident, that both S. Paul and the Corinthians knew far more about the appearances of the Risen Lord, than is recalled in the bare statements of *vv.* 4–8. Ultimately, the answer to the question, "With what manner of body do the dead rise?" is that they rise with a body like that of the Risen Lord. S. Paul presupposes that the statement "we shall...bear the image of the heavenly" will convey a clear meaning to the minds of the Corinthians, and his own description of the glorified body (*vv.* 42–44) is evidently drawn from that of the Lord. The natural conclusion is that the Gospel narratives of the appearances of the Risen Lord were, at any rate in substance, already

50 Now this I say, brethren, that flesh and blood cannot

known to the Church when S. Paul wrote. Those narratives represent the body of the Risen Lord, just as S. Paul does. On the one hand, He has a real body, and is not merely a glorious spirit (Luk. xxiv. 39, 40; cf. 1 Cor. xv. 44); on the other hand, that body has been raised in incorruption, glory and power; it is no longer under bondage to the laws of space (Jn. xx. 19); our Lord in His Whole Person has become "spirit" (Luk. xxiv. 31), and spirit that quickens those to whom He communicates Himself (Jn. xx. 22). Now the agreement of S. Paul with the Gospel narratives is a strong argument for their truth. Not only are his statements much earlier than theirs, but neither his nor theirs are at all likely to have been invented. Had the Apostles been left to their own imagination, they would surely have conceived the Lord as coming back to them, either just as a glorious spirit, or with a body, "perfectly whole" indeed, like the bodies of those whom He Himself had healed, but otherwise just as it had been before. Certainly they would not have thought of Him as still bearing the marks of the wounds, and yet able to appear among them when the doors were shut, and to vanish out of their sight. Yet we can see how the revelation thus given to us of the future put within our reach is one in harmony with all that we know of the ways of God, and perfectly satisfying to our hopes and longings. (*b*) Light seems thrown upon the difficult question, as to whether the Incarnation and work of the Lord were simply the remedy for the Fall. Human sin throughout this passage lies in the background. The need for the work of Christ lies in the fact that apart from Him we should only bear the image of the first Adam. Quite apart from sin, we are "of the earth, earthy" by our original constitution, and could never by ourselves, or by any process of evolution, rise to any higher sphere. Christian theology has indeed insisted that Adam "stood by grace"; he had the presence of God within him. But the transformation of the bodily nature was still needed. It may be that, even apart from sin, the image of the heavenly could only have been gained by the quickening touch of Him Who bears our manhood glorified, and into Whom we have been incorporated. The fact of sin no doubt has made our need of the Incarnation and work of Christ immeasurably greater, and made that work an Agony that might have been all joy, but it did not originate our need. That lay in the primary constitution of our being.

XV. 50–58. CHRISTIANS YET ALIVE AT THE LORD'S RETURN.

In *vv.* 35–49 S. Paul has been answering the questions, How are the dead raised? And with what manner of body do they come? But the truths which he has laid down in *vv.* 45–49, as to the nature of the glorified Lord, and the bearing by Christians of His image, do not apply only to the dead. The Second Coming of the Lord was regarded both by S. Paul and the Corinthians as imminent, and they expected to be still alive when the Lord returned. How then would it be with them? In their case, there would be no death to be the path to glory. To this question the Apostle now addresses himself.

50. *flesh and blood...the kingdom of God.* "Flesh and blood" is a

inherit the kingdom of God; neither doth corruption inherit
51 incorruption. Behold, I tell you a mystery: We shall not
52 all sleep, but we shall all be changed, in a moment, in
the twinkling of an eye, at the last trump: for the trumpet
shall sound, and the dead shall be raised incorruptible,
53 and we shall be changed. For this corruptible must put
on incorruption, and this mortal must put on immortality.
54 But when [1]this corruptible shall have put on incorruption,

[1] Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

common expression for man in his weakness and mortality. Cf. Mt. xvi. 17. But here there is special emphasis on the bodily nature, as we know it in this present world. Man must be adapted to his new environment, not merely by spiritual regeneration (Jno. iii. 3), but by bodily regeneration also (Mt. xix. 28). For the living, as for the dead, the promised inheritance must come through sharing the risen and glorified nature of the Second Adam. Cf. Rom. viii. 17.

neither doth corruption. The bodily nature of those still living is meant, as in the former half of the verse.

51. *I tell you a mystery.* i.e. a Divine secret. Cf. note on ii. 1. The great change of the resurrection was a matter of positive revelation. Cf. 1 Th. iv. 15, where S. Paul claims to speak "by the word of the Lord."

We shall...all be changed. i.e. some Christians will be still alive when the Lord returns, but they all will pass through a change. The living will receive the body of glory without death, as the dead will receive it by resurrection. Cf. 1 Th. iv. 15–17. Two other readings are found in the MSS.:—(*a*) "We shall all sleep, but we shall not all be changed," (*b*) "We shall all rise, but we shall not all be changed." Both would mean that only the faithful will undergo a glorious change at the resurrection. Neither of these readings is admissible, as nowhere in the discussion does S. Paul speak of the resurrection of the wicked. See note on *v.* 22.

52. *in a moment.* The manifestation of the glory of Christ brings with it at once the manifestation of the glory of His people (Col. iii. 4).

at the last trump. Cf. 1 Th. iv. 16. The trumpet is mentioned by our Lord in Mt. xxiv. 31, apparently quoting Is. xxvii. 13. This settles the meaning here. The trumpet sounds, as in Ex. xix. 16, 17, for the gathering together of the people of God. It is the last trump, since they are gathered to be scattered no more.

we shall be changed. i.e. Christians, who are still alive. Neither here, nor in *v.* 51, are the dead said to be changed.

53. The whole of this verse refers to living Christians, and explains the last clause of the previous verse. With them, as with the Lord Himself on the Easter morning, nothing is, as it were, cast aside of the old body. It but puts on incorruption and immortality. As S. Paul elsewhere says, "what is mortal" is

and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed
55 up [1]in victory. O death, where is thy victory? O death,
56 where is thy sting? The sting of death is sin; and the
57 power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

[1] Or, *victoriously*

"swallowed up of life" (2 Cor. v. 4). The nature of this process lies, of course, beyond our ken.

54. *then shall come to pass... swallowed up in victory.* Is. xxv. 8. The R.V. in that passage has, "He hath swallowed up death for ever." The meaning there is that death is to be no longer, not that it has been conquered by resurrection. So also here. S. Paul still speaks of Christians, who remain alive till the coming of the Lord. Of all forms of the Christian's victory over death, theirs is in some ways the most glorious. Over them, death wins not even a momentary victory.

55. *O death...thy sting?* Hos. xiii. 14 (Greek Version), slightly altered. The original Greek has, "Where is thy right (or judgment), O death? Where is thy sting, O grave?" But S. Paul substitutes "victory" for "right," so as to repeat the word used at the end of *v.* 54, and avoids, as he always does, the Greek word for "grave." It was used by the Greeks as the name of the God of the underworld, and was a name of horror. As S. Paul quotes the words of Hosea, death is represented first as a conqueror, and secondly as a venomous serpent. The victory is no longer death's, but ours. Cf. *v.* 54.

56. *The sting...the law.* These two statements bring out the greatness of the victory which has been won, and explain how the Lord has won that victory for us (*v.* 57). It is sin which has given to death its sting; apart from sin, man would have been beyond his reach (cf. note at the end of *v.* 28). Again, it is the law which gives to sin its power, for it is the law which reveals God's will, and so provokes our corrupt nature to sin, and at the same time makes sin not merely imperfection, but high-handed rebellion against God. Cf. Rom. iii. 20; v. 12, 13, 20, 21; vii. 7–13.

57. *giveth us...our Lord Jesus Christ.* Our Lord conquers death for us, by conquering sin. We are taken into living union with Him, and in that living union both the guilt and power of sin are done away. When we sin no longer, the law has no longer any power to condemn. Cf. Rom. viii. 1–4; Col. ii. 14 (R.V.); and cf. note on *v.* 17. Our victory is a present thing—God "giveth" us the victory here and now—but it will be perfectly consummated when the Lord returns, and our glorious change puts us plainly out of the reach of death. It is still Christians, who will be alive, when the Lord returns, of whom S. Paul directly speaks, though the blessed dead will through the resurrection share the victory over death.

58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [1]vain in the Lord.

[1] Or, *void*

58. *be ye stedfast.* Rather "become stedfast." The Corinthians were not yet so.

always abounding in the work of the Lord. The Christianity of the Corinthians was not practical, but speculative. Hence their tendency to doctrinal error.

forasmuch as ye know...vain in the Lord. Cf. *v.* 14. "In the Lord" labour is not vain, both because union with Him makes labour fruitful (Jno. xv. 5), and because it brings the certainty of a glorious resurrection. Contrast *vv.* 19, and 30–32. It is disbelief in a future for ourselves and for others that makes self-denying activity seem useless.

We are now in a position to review S. Paul's argument, and draw out the conclusion to which it leads. There are other passages in his writings, which deal with the resurrection or transformation of the body (Rom. viii. 11, 18–25; 2 Cor. iv. 7–v. 10; Phil. iii. 20, 21; Col. iii. 4), but the passage before us is the main one, and the others do little more than illustrate its meaning.

Now the great merit of S. Paul's treatment of the future life is this. He starts from a wide view of facts, instead of depending upon abstract reasoning. Speculation is in place, when we use it to rid ourselves of the difficulties, in which faithfulness to the facts involves us; it cannot take the place of facts. Thus S. Paul leaves entirely on one side the abstract question of the immortality of the soul. We have no sufficient data for the decision of that question, and all that is said, as to the unsatisfactoriness of the arguments for such an immortality, is nothing to Christians. What the facts support is belief in the immortality of man as a living whole, if only he be in union with Christ. "The God of peace," says S. Paul elsewhere, "Himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ" (1 Th. v. 23). That is the Christian hope—a hope with a basis for it. It is no sound objection to S. Paul's reasoning, to urge that some of his arguments (*vv.* 18, 19, 29–32) only go to prove that there will be a future life of some kind. That is quite true. But these arguments are only subsidiary. They strengthen the main argument, by shewing that the belief to which the facts lead us, is in accordance with our moral instincts; they are not intended to be the foundation, upon which our belief is built. But indeed all that we know, as to the mutual dependence of the different parts of our nature, makes it easier to believe that the future life will be for that nature as a whole, than to believe that it will be for but one part of it. To the Christian, an immortality for the soul only is an almost intolerable supposition. He believes the body, as God made it, to be "very good"; unlike the Platonist, he knows of no necessary antagonism between the spiritual and the material; death is to him an enemy (*v.* 26), not a friend who delivers from the clogging burden of the body. To suppose

that the highest bliss is inconsistent with existence in the body is to overturn the whole Christian view of death. Death is no necessary part of man's destiny; there are Christians—S. Paul and the Corinthians would have expected them to be the majority—who will never die at all (*v.* 51). Above all, the hope of glory is to the Christian the hope of being what Christ is (1 Jn. iii. 2; Phil. iii. 20, 21), and Christ has a glorified body. He did indeed "taste death," but His Flesh "saw no corruption"; the glory of Easter was a glory which clothed the very Body that had been laid in the sepulchre. So far from the living needing to be conformed to the dead, it is the dead who need to be conformed to the Living.

What then are the facts, upon which S. Paul builds? They are in part facts of history, and in part facts of the spiritual life. On the one hand, Christ has been raised. We know that on absolutely unimpeachable historical evidence. Not only so, but we know from Apostolic testimony what the characteristics of His glorified humanity were found to be. It is those known characteristics of the Risen Lord, which underlie the description of the spiritual body in *vv.* 42–49, and it is to these that S. Paul tacitly appeals. On the other hand, Christians are in union with Christ; He is their perfect Redeemer, who will put all enemies, even death, under His Feet. His experience must be their experience; they follow Him in suffering, and will follow Him in glory. Now it must be noticed, that when S. Paul builds upon this second foundation, he is building upon facts, just as really as when he builds upon the first. If we do not see this, we misunderstand the whole argument. S. Paul is not spinning theological theories, he is appealing to facts, of which the Corinthians had personal knowledge. That Christ is a perfect Redeemer, all-powerful for our need, was not a mere assertion of S. Paul. No doubt, the Corinthians at first had believed it on his word, but they had now personal experience of it. Through faith in Christ, through union with Him, they were "standing," they were "being saved," and they knew it. It was a simple matter of fact, that they were not "yet in their sins" (*v.* 17), and that it was by being "in Christ" (*v.* 22) that they had been delivered. And the faith in Christ that they were exercising had been, and was, a faith in Christ as a perfect Redeemer, as the One who had conquered sin and death for Himself and for them. It had included trust in Christ for the future, just as much as for the present. If then, as was actually the case, they had found their present need entirely satisfied, they would find their future need satisfied also. If they had found in Christ a Saviour from sin, they would find in Him a Saviour from death, all the more certainly so, since sin and death are really inseparable (*vv.* 56, 57). The verification they had found of one part of their faith really verified the whole. This is ever S. Paul's doctrine. "Ourselves also, which have the firstfruits of the Spirit" must wait "for our adoption, to wit, the redemption of our body." "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you" (Rom. viii. 23, 11). Our Lord Himself taught the same thing. Union with Him brings not only salvation now, but resurrection finally. "He that eateth My Flesh and drinketh My

Blood hath eternal life; and I will raise him up at the last day" (Jn. vi. 54. Cf. Jn. v. 24–29; xi. 25, 26). And indeed, to go back further still, it is essentially the doctrine of the O.T. also. The hope of immortality rests upon no abstract doctrine of the immortality of the soul; it rests upon the consciousness that a relation has been established with the eternal God, over which time can have no power, and which brings with it the promise of complete redemption. Cf. Mt. xxii. 31, 32. This, then, is S. Paul's argument. The resurrection of Christ in itself would prove nothing as to the resurrection of others. But take it in connection with our conscious union with Christ, take it in connection with the promises Christ has made to us, and the actual fulfilment of those promises up till now, and it proves everything. He is "the Way"; we have gone with Him thus far, and we shall go with Him to the end. "If we died with Christ" to sin—and we know that we did—"we believe that we shall also live with him."

But the Risen Lord is not merely the promise of the resurrection of Christians; He is also the revelation of what that resurrection will mean to them, and the answer in His own Person to the speculative difficulties that can be urged against it. In the first place, it can no longer be said, that resurrection is impossible, for Christ has been raised (*v.* 12). Our Lord really died, was really buried (*vv.* 3 and 4), yet just as really was He raised. Nay! more. Death and burial were the path by which He gained His glory. S. Paul does not surely use the illustration of the seed (*vv.* 36–38), without remembering how the Lord had applied the same illustration to Himself (Jno. xii. 24). It may be urged that the analogy breaks down. In the seed, there is a germ of life; in the dead body there is not. But S. Paul has no thought of any germ of life in either case; the new body is simply the gift of God (*v.* 38). His point is that God does not bestow this gift, unless the old has been sacrificed. Men doubt the resurrection, because they see nothing in a dead body from which new life can spring. S. Paul would fully grant this; the source of life is in God alone, in the "life-giving Spirit" which our Lord has come to be. Life cannot be "spontaneously generated," either in nature or in grace. Again, the Risen Lord disposes of the argument that a risen body is inconceivable (*v.* 35). Our risen bodies will be like His. They will be real bodies, as His was, not bodies of gossamer (Luk. xxiv. 39–43). They will be spiritual bodies, bodies perfectly adapted, as our present bodies are not, to the needs of those, in whom the spiritual faculties have reached their full development (cf. Wisd. ix. 15). They will be "in incorruption, in glory, in power" (*vv.* 42, 43). Permanence, beauty, and strength will be their characteristics. S. Paul works out this thought in 2 Cor. v. 1–5. The earthly body is a "tabernacle," a mere traveller's tent, soon worn out; the spiritual body will be a "habitation," a real and permanent dwelling-place. In what its glory and power will consist we know not, though the characteristics of our Lord's Body after the Resurrection, may give us some idea. Cf. Phil. iii. 20, 21. Once more, the Risen Lord tells us something of the relation of the new body to the old. In him the relation was exceptional, since His earthly Body "saw no corruption." His Resurrection

helps us to understand the transfiguration of the living (*vv.* 51, 52), rather than the resurrection of the dead. Yet He shews us that even in those who have died, there will be no real breach of continuity.

Many of the early Christians expected that the material particles of the earthly body would be reassembled to form the spiritual. That seems out of the question. The same particles, in the course of ages, would form part of many different bodies. Our bodies to-day do not contain a single particle, that they contained seven years ago. Yet, in a sense, the body will be one with the old. S. Paul's analogy may help us here (*vv.* 37, 38). The plant is not the same as the seed, yet the seed determines what the plant will be. From wheat-seed nothing but wheat can grow. So, though the body of the resurrection will be the gift of God, it will correspond to our individuality as no other could do. We ourselves shall thus live again. It may be that our spirits, with their acquired characters, will themselves make our bodies what they are.

> For of the soul the body form doth take,
> For soul is form, and doth the body make.

Even here, the spirit alters the body. In the young, the face gives little indication of character, but soon the spirit begins its work upon it. Pride, sensuality, moral weakness, on the one hand—kindness, and strength, on the other—become clearly legible. The spirit is adapting the body to itself. Will this not be so perfectly in the body of the resurrection? The love that looks out at us from human eyes will be seen more clearly than ever. The better we have known our brethren here, the more clearly we shall recognise them there. All the varieties of the Christian character will find each their appropriate expression. Thus we may surely look forward confidently to mutual recognition. If the Risen Lord was known to His Apostles, we shall be known by one another. His glorified humanity is the type and model of our own.

Note. The following words from Father Benson's *The Life beyond the Grave* are valuable in this connection:

"Why should those wounds remain?" (The reference is to Jn. xx. 27.) "They remain upon the body of Jesus because they are no mere accidental wounds....Those wounds whereby Jesus had offered Himself lovingly to suffer according to God's will had a moral value. The body is no mere material vessel containing the soul, it is the organic instrument of the moral energies which the soul exerts. The forces of the body acquire their growing perfection by the moral acts which are done in the body. The body as a system of forces registers all the acts, whether good or bad, for which those forces have been used. Every function of the body is developed for eternal good or evil by the actions for which it is employed during the life on earth. The hands, therefore, having not merely suffered, but accepted the nailing, must have, for a part of their glory, the marks of what they have endured....The merits of Christ's Passion do not fade away. They do

not surround Him in His glory as an external atmosphere, but they radiate from the organs of the body whereby they were wrought, the expression of the developed spiritual life within....The marks of the Passion are not mere memorials of past weakness, but instruments of present strength and activity. As cultivated wisdom marks the brow, even in natural life, with lines of intellectual beauty, so the Passion marks the whole body of our risen Lord with the loveliness of redeeming power, and every wound remains upon the spiritual body...an object of entrancing majesty which all who see adore, and adoring, live thereby."

If this is so with the Risen Lord, we may look for something analogous in our own case. In a true sense, we are building the spiritual body of the future by our actions here.

Additional note on "The Millennial Reign of Christ."

The interpretation given above of *vv.* 23, 24 has made "the end," and the delivery of the kingdom to the Father, to take place at the Second Coming of Christ. But the question may be raised, whether this is consistent with the general teaching of Scripture. Does not Scripture speak of two resurrections, the first a resurrection of faithful Christians at the time of our Lord's return, and the second a resurrection of the rest of mankind at some later period? And if so, must we not in this passage suppose an unknown period of time to intervene, between the resurrection of them "that are Christ's at his coming" (*v.* 23), and the final delivery of the kingdom (*v.* 24)?

In favour of this latter view, it is urged:—(*a*) That it is clearly taught in Rev. xx. There the souls of faithful Christians live, and reign with Christ a thousand years, while the rest of the dead live not, until the thousand years are finished (*vv.* 4–6). (*b*) In accordance with this, Scripture frequently distinguishes between the "resurrection of the dead," and the "resurrection from among the dead," which belongs to Christ, and the faithful alone. This latter phrase is applied to Christ in Mt. xvii. 9, Mk. ix. 9, Ac. iv. 2, xvii. 31, Gal. i. 1, 1 Cor. xv. 12, 20, 1 Pet. i. 3, and to the faithful in Mk. xii. 25, Luk. xx. 35, Phil. iii. 11. (*c*) The same doctrine is asserted in 1 Th. iv. 16, where it is said that "the dead in Christ shall rise first." (*d*) It is implied in 1 Cor. xv. 23, 24. The word "each" in *v.* 23 implies the succession of Christ, the faithful, the rest of the dead, while the abolishing of all rule and authority and power is subsequent to the Second Advent, and requires time. Death is only destroyed (*v.* 26) at the general resurrection.

But this view is nevertheless untenable. It is a minor, though a real, difficulty, that this Millennial Reign of Christ before the delivery of the kingdom to the Father, has never been clearly conceived at all. But, quite apart from this, our Lord distinctly assigns the resurrection of His people to "the last day" (Jn. vi. 39, 40, 44, 54), and in view of Jn. xii. 48 it is

impossible not to identify the last day with the time of the general resurrection. Again, it is quite clear from 2 Thess. i. 7–10 that the glorious appearing of Christ for His people, and the great judgment upon the ungodly will take place at the same time, and it is the general teaching of Scripture that all, good and bad alike, will be judged together (Jno. v. 28, 29; Rom. ii. 5–11; xiv. 10–12; 2 Cor. v. 10). Nor do the passages, upon which upholders of the other view rely, really support their contention. The expression "resurrection from among," or "from out of the dead" is in any case a natural one. It is Christ and the faithful alone, who rise in the highest sense out of death into glorious life, the ungodly being left to "the second death" (Rev. xx. 6, 14). And the expressions "resurrection from among the dead," and "resurrection of the dead" are not really kept apart. For the faithful they give but two aspects of the same thing. Cf. e.g. Ac. xvii. 31 with xvii. 32, and 1 Cor. xv. 12, 20 with xv. 21, where the ordinary phrase "resurrection of the dead" is applied to the resurrection of Christians. Again the true meaning of 1 Th. iv. 16 is clear from the next verse. The dead in Christ rise, not before the other dead, but before living Christians are caught up to meet the Lord. The passage 1 Cor. xv. 23, 24 implies this view just as little (see notes on those verses). It deals, as has been shewn above (note on *v.* 22), with Christians alone, and neither the resurrection of the wicked, nor any destruction of death in their case, comes into view at all. The abolishing of all powers hostile to Christ does not require a time subsequent to the Second Coming. On the contrary, it is even now going on, and the Church of Christ is taking part in it. The victory won at the Ascension (Eph. i. 21; 1 Pet. iii. 22) is being appropriated in detail, as the world is delivered from the power of evil (Eph. vi. 12). The Scripture conception of kingship and rule is one of successful warfare (cf. Pss. xlv. and cx.), and so it is with the kingdom of Christ. There remains the difficult passage, Rev. xx. But even this, when carefully interpreted, does not necessarily bear the sense that it is generally supposed to bear. To say this is not at all to deny that its language may be drawn from that of earlier Apocalyptic teaching, in which belief in a millennial reign of the Messiah was expressed. But the N.T. contains much "transmuted eschatology"; and the seer, like the Lord Himself, may have put a new and better meaning upon old words. Probably with him the "thousand years" is a symbolical expression for the period of the Church's life on earth. Satan is bound by the victory of the Lord (Luk. xi. 21, 22), and deceives the nations no more, since they now enter into union with his Conqueror. In this case, *vv.* 7–10 look forward to the great apostasy of 2 Th. ii. 3. But, be this as it may, "the first resurrection" (*v.* 5) is not a bodily resurrection at all. It is "the souls" of the martyrs that are seen to live and reign with Christ, and not the faithful, with bodies and souls reunited. The point is that through all the period of the Church's conflict, the souls of the martyrs live and reign with Christ. Cf. Rev. vii. 9–17, especially *v.* 14 (R.V.). They may seem to perish, but the moment of death is really the moment of quickening. Cf. 1 Pet. iii. 18 (R.V.). So our Lord in Jn. v. 24–29 speaks in *v.* 25 of spiritual quickening, and in *vv.* 28, 29 of the future resurrection of the body. The soul has as real a life as the body, and has as real a resurrection.

XVI. 1 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. 2 Upon the first day of the week let each one of you lay by

XVI. 1–4. THE COLLECTION FOR THE CHRISTIAN POOR OF JERUSALEM.

This was a matter of great importance in S. Paul's eyes, and the Corinthians seem to have asked a question about it. Jerusalem was a poor town, since its sacred character caused many to live there, who would have little opportunity for making a livelihood. The poor of the city were accustomed to receive help both from the Jews of the Dispersion, and from rich Gentile proselytes. The same poverty was a characteristic of the Christian church of Jerusalem. Christianity was specially attractive to the poor, while Christian Jews would be after the martyrdom of S. Stephen exposed to persecution at the hands of their countrymen (1 Th. ii. 14; Heb. x. 34), and deprived of the outside help which others received. At first, the needs of the poorer members of the Church were supplied by the generosity of the richer (Ac. ii. 44, 45; iv. 32), but this source was soon exhausted; and as early as Ac. xi. 30 we find S. Paul and S. Barnabas carrying alms from the Gentile churches to the Church of Jerusalem. So also in Gal. ii. 10, we find the heads of the Church of Jerusalem impressing the needs of the Jewish Christians on the Apostles of the Gentiles. S. Paul would doubtless regard the contributions of his converts as of great value in demonstrating to Jewish Christians the reality of Gentile Christianity, and promoting good relations between the two great divisions of the Church. Cf. 2 Cor. ix. 12–14. The whole of 2 Cor. viii. and ix. is occupied with this subject. Cf. also Rom. xv. 25–27; Ac. xxiv. 17; and see Lock, *S. Paul, The Master Builder*, pp. 50–53.

1. *the churches of Galatia.* These are either (*a*) churches founded among the Galatians proper, a mixed race of Celts and Phrygians, living in the heart of Asia Minor. In this case S. Paul's visits to them are mentioned only in Ac. xvi. 6 and xviii. 23. Or (*b*) the churches of Pisidian Antioch, Iconium, Lystra, and Derbe, founded on S. Paul's first Missionary Journey (Ac. xiii. and xiv.). Professor Ramsay has made the second view the more probable. The inhabitants of these cities, though not themselves Galatians, belonged to the Roman province of Galatia, and it is very unlikely that S. Paul's appeal on behalf of the Jewish Christians would not have been made to them. It is possible that "the churches of Galatia" here include churches among the Galatians proper also But it is quite uncertain whether or not S. Paul ever went to the latter.

2. *Upon the first day of the week.* This is the earliest indication we have of the special consecration of Sunday, and it is interesting to find it following immediately upon S. Paul's reassertion of the fact of the Resurrection. "The first day of the week" is the Jewish designation for it. Sunday is never in the N.T. spoken of as the Sabbath (cf. Col. ii. 16), nor is there any evidence that the thoughts connected with the Sabbath were transferred to it. Jewish Christians would at first observe both the Sabbath on Saturday, and "the first day of the

him in store, as he may prosper, that no collections be
3 made when I come. And when I arrive, [1]whomsoever ye
shall approve by letters, them will I send to carry your
4 bounty unto Jerusalem: and if it be meet for me to go
5 also, they shall go with me. But I will come unto you,
when I shall have passed through Macedonia; for I do
6 pass through Macedonia; but with you it may be that I
shall abide, or even winter, that ye may set me forward on
7 my journey whithersoever I go. For I do not wish to see
you now by the way; for I hope to tarry a while with you,
8 if the Lord permit. But I will tarry at Ephesus until

[1] Or, *whomsoever ye shall approve, them will I send with letters*

week" as the day of the Lord's Resurrection. Gentile Christians never, as far as we know, observed the Sabbath at all. The expression "the Lord's day" is first found in Rev. i. 10.

lay by him in store. Collections were not for a long period made publicly, nor were their proceeds placed upon the altar. S. Paul wishes the claims of others to be remembered by Christians continually; a collection made when the Apostle came would be both less productive and more burdensome.

3. *whomsoever ye shall approve by letters.* The church of Corinth would in writing authorize their delegates to act for them. In view of the suspicions of his enemies (2 Cor. xii. 16–18), S. Paul would not be charged with the money himself. Cf. 2 Cor. viii. 20, 21. We find in Ac. xx. 4 the names of various Christians, who were to accompany S. Paul to Jerusalem. These were probably delegates of the various churches. It is remarkable that no Corinthians are among them. It seems likely either (*a*) that the Corinthian contribution was unsatisfactory, or (*b*) that the Corinthian delegates had gone on before.

4. *if it be meet for me to go also.* S. Paul's plans were yet unfixed. Cf. *v.* 6. He did ultimately go to Jerusalem. Thus this Epistle must have been written before the definite plan of Ac. xix. 21 was made.

XVI. 5–9. S. PAUL'S IMMEDIATE PLANS.

5. *But I will come...passed through Macedonia.* Cf. Ac. xx. 1, 2; 2 Cor. ii. 12, 13. The Second Epistle to the Corinthians was written while S. Paul was still on his way. Evidently, there had been some change of plan (2 Cor. i. 15–17, 23), but the facts are very difficult to ascertain with certainty.

6. *abide, or even winter.* Ac. xx. 2, 3.

8. *at Ephesus.* This settles the place, from which the Epistle was written. Cf. *v.* 19. S. Paul remained at Ephesus on his third Missionary Journey from the end of A.D. 53 to the middle of A.D. 55.

9 Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without
11 fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect
12 him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all [1]*his* will to come now; but he will come when he shall have opportunity.
13 Watch ye, stand fast in the faith, quit you like men, be
14 strong. Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they

[1] Or, God's *will that he should come now*

9. *a great door...opened unto me.* Cf. Ac. xix. 9, 10, 20.

XVI. 10–12. TIMOTHY AND APOLLOS.

10. *if Timothy come.* Timothy had either already gone into Macedonia, or was about to start for it (Ac. xix. 22). Probably he never reached Corinth. The Second Epistle to the Corinthians shews that, when S. Paul wrote, Timothy was with him. But there is no reference to any news of the Church brought by Timothy. Cf. 2 Cor. vii. 6, 7; xii. 17, 18.

without fear. Timothy seems to have been somewhat timid, and to have shrunk from the exercise of discipline. Cf. 1 Tim. iv. 12; 2 Tim. i. 7 (note R.V.), 8; ii. 1–3. For S. Paul's praise, cf. Phil. ii. 19–22.

11. *with the brethren.* These are probably the bearers of the Epistle.

12. *I besought him much.* Evidently S. Paul was on most friendly terms with Apollos, though he was not one of S. Paul's immediate followers and representatives, as Timothy and Titus were. The language of the verse looks as if the Corinthians had asked for him. S. Paul would make it clear, that he is not responsible for Apollos' continued absence.

not at all his will. Perhaps Apollos feared that his coming might aggravate the Corinthians' disunion. But note R.V. margin, comparing *v.* 7 and Rom. i. 10. The lack of "opportunity" would be the proof of God's will.

XVI. 13–18. FINAL DIRECTIONS.

13, 14. These verses summarize the practical lessons of the Epistle. With "watch ye" cf. vii. 29–31; x. 12, 13; with "stand fast in the faith" cf. xv. 2, 11; with "quit you like men, be strong" cf. iii. 1, 2; ix. 24–27; xiv. 20; and with *v.* 14 cf. ch. xiii. To quit ourselves as men is to act with the soldier's courage; to be strong is to have the strength needed to answer to that courage.

15. *firstfruits of Achaia.* Cf. xv. 20. The conversion of Stephanas and his household was an earnest of the rich harvest that was to follow. Cf. Ac. xviii. 10. There is a slight historical difficulty here, since Athens belonged to the Roman province of Achaia, and we should thus expect

16 have set themselves to minister unto the saints), that ye
also be in subjection unto such, and to every one that
17 helpeth in the work and laboureth. And I rejoice at the
[1]coming of Stephanas and Fortunatus and Achaicus: for
that which was lacking on your part they supplied.
18 For they refreshed my spirit and yours: acknowledge ye
therefore them that are such.
19 The churches of Asia salute you. Aquila and Prisca
salute you much in the Lord, with the church that is in

[1] Gr. *presence.*

this expression to be applied rather to the first Athenian converts (Ac. xvii. 34). Either (*a*) S. Paul did not regard the passing visit to Athens as an integral part of his work (cf. Ac. xvii. 16), or (*b*) the baptism of the household of Stephanas had taken place earlier, and elsewhere than at Corinth. The latter explanation would account for the fact that S. Paul at first forgets the household of Stephanas, when he enumerates the Corinthians whom he baptized (i. 14–16).

16. *be in subjection unto such.* The Corinthians were wanting in respect for such practical Christian activity, their admiration being reserved for "excellency of speech or of wisdom" (ii. 1; cf. i. 18–25). The parallel in 1 Th. v. 12, 13 makes it probable that those of whom S. Paul here speaks held some official position in the Church.

17. *the coming...Achaicus.* Probably they had brought the Epistle of the Corinthians to S. Paul.

that which...your part. Perhaps rather "my lack of you." The lack that S. Paul felt was the lack of the presence of his converts. Cf. Rom. i. 11, 12; 1 Th. ii. 17.

18. *they refreshed my spirit and yours.* The re-establishment of familiar intercourse between S. Paul and the Corinthians was a happiness to both. But there may be a reference to *v.* 15. "They have ministered to me, as formerly to you." This suits the connection with the last words of the verse.

XVI. 19–24. SALUTATIONS AND CONCLUSION.

19. *The churches of Asia.* i.e. of the Roman province called by that name. Ephesus was the capital, and during S. Paul's long stay there, the Gospel had spread widely. Cf. Ac. xix. 9, 10. When the Apocalypse was written, we hear of churches at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. Troas and Colossae also belonged to this province.

Aquila and Prisca. Cf. Ac. xviii. 1–3, where Priscilla is a diminutive for Prisca. They left Corinth with S. Paul, and settled at Ephesus (Ac. xviii. 18, 19). Later they are found at Rome (Rom. xvi. 3), and at Ephesus (2 Tim. iv. 19). Prisca was probably a more active Christian than her husband, as she is mentioned before him in Ac. xviii. 18 and Rom. xvi. 3. But in writing to the Corinthians, S. Paul is careful to put the husband first. Cf. xi. 3, and see Sanday and Headlam on Rom. xvi. 4.

the church that is in their house. Either (*a*) the Christians accustomed to meet there, or (*b*) Christian

20 their house. All the brethren salute you. Salute one another with a holy kiss.

21, 22 The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema.

23 [1]Maran atha. The grace of the Lord Jesus Christ be with
24 you. My love be with you all in Christ Jesus. Amen.

[1] That is, *Our Lord cometh.*

members of their household. Cf. Rom. xvi. 5.

20. *with a holy kiss.* Cf. Rom. xvi. 16; 2 Cor. xiii. 12; 1 Th. v. 26; 1 Pet. v. 14. The Jewish salutation passed into the Church. It was a sign of love (1 Pet. v. 14) and peace, "peace" being in later times the title given to it. Thus, it had a special value in the Church at Corinth, so sadly divided. Justin Martyr and S. Chrysostom tell us that it was used in the Eucharistic office after the dismissal of non-communicants, and before the oblation of the elements. The early Liturgies confirm this. Compare e.g. the Clementine Liturgy: "Let the Deacon say to all, 'Salute one another with a holy kiss'; and let them of the Clergy salute the Bishop; the laymen, laymen; the women, women." In the medieval Church, its place was taken by the Pax-board, a small slab of wood, stone, or metal, on which was painted or chased the image of the Crucified. This was first kissed by the Priest and Deacon, and then handed by the latter to the communicants, who expressed their mutual love by all kissing the same thing. In England, at the Reformation, the appeal to the intending communicants as those who are "in love and charity with" their neighbours was substituted for it. For a very full account of the use of the kiss of peace, see Scudamore, *Notitia Eucharistica*, pp. 434–438, 592–593.

21. *with mine own hand.* S. Paul generally, if not always, dictated his Epistles to an amanuensis (Rom. xvi. 22). But he wrote the salutation and sometimes more than this with his own hand, that there might be no doubt as to the authorship. Cf. Gal. vi. 11 ff.; 2 Th. iii. 17. It appears from 2 Th. ii. 2 that forgeries in his name were not unknown.

22. *loveth not the Lord.* Cf. xii. 3. Love to Christ, practically displayed, is the mark of the Christian. Christian fellowship must be refused to those who shew themselves destitute of it. S. Paul probably means these words (*a*) as a limitation of the command of *v.* 20, (*b*) as a solemn repetition of the command of v. 13.

Maran atha. The A.V. suggests that the words are a formula of cursing. This is certainly wrong. They are a Christian watchword, in the Aramaean language, which had spread from the Palestinian to the Gentile Churches. It is found at the end of the Liturgy in the early Christian book, *The Teaching of the Twelve Apostles.* The meaning is "Our Lord has come," or "Our Lord, come," or "Our Lord is at hand." Cf. Phil. iv. 5 and Rev. xxii. 20, in either of which there may be a conscious translation of the words. S. Paul reminds the Corinthians that they must be ready to meet the Lord.

24. *My love...Jesus.* The special personal message of affection well ends an Epistle where much blame has been unavoidable.

APPENDIX

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VII. 38. *Giveth...in marriage.* There seems no possibility of translating the Greek word here used in any other way. It cannot mean "marries." It is this which blocks the way against an interpretation of *vv.* 36–38 favoured by some modern expositors. They suppose that S. Paul had in view the case of a Christian man and woman living together, as at a later period they sometimes did, as brother and sister. This view has much to be said for it. For (*a*) in all three verses the word daughter introduced in the R.V., is absent from the Greek, and "his own virgin" is a strong expression in relation to a father; (*b*) in *v.* 36 the words "let them marry" must in the usual interpretation refer to the girl and her lover, and nothing has been said about the latter. But, even apart from the translation of the word employed in *v.* 38, this modern interpretation would hardly stand. For (*a*) we have no evidence of so strange a custom as this spiritual marriage in S. Paul's day, and it is not likely that it existed so early. S. Paul would scarcely have tolerated it in such a moral atmosphere as that of Corinth. (*b*) This modern interpretation involves the paradox that S. Paul after raising, as we should expect him to do, the general question of the marriage of Christian girls (*v.* 35), gives no advice on the subject except in one very exceptional case. These two difficulties are much more serious than those to which the ordinary interpretation is exposed. S. Paul probably says "his virgin" and not "his daughter," not only because he contemplates the position of guardians as well as of fathers, but also because he has spoken of "virgins" in *v.* 25. The other difficulty is trifling in one so "rude in speech" (2 Cor. xi. 6) as S. Paul. The meaning of "let them marry" is clear from the context. For an able defence of the modern view cf. Kirsopp Lake, *The Earlier Epistles of S. Paul*, pp. 184 ff.

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XI. 3. The question may be raised, "Does not S. Paul's language deprive the woman of her immediate relation to the Lord?" It no more does so, than the difference of function between the clergy and the laity deprives the laity of their immediate relation to Him. The relation of the Christian to Christ does not set aside the other relations, in which the Christian finds himself, but interpenetrates and consecrates them all. The grace of Christ comes to him as he endeavours to be faithful to Christ in every relation of life. So, as Godet says, "the Christian mother realises her communion with the Lord in the form of subordination to her husband, without her communion being thereby less direct and close than his. The husband is not between her and the Lord; she is subject to him in the Lord; it is in Him that she loves him, and it is by aiding him that she lives for the Lord."

S. Paul's teaching is not "Oriental," and the following points should be noticed: (*a*) The subordination, upon which he insists, is not that of women to men so much as that of a wife to her husband, and it is subordination rather than subjection. In the Hebrew household the wife shared the husband's authority. Cf. Prov. i. 8; Ecclus. iii. 2–4. (*b*) S. Paul's own relations with women were close and affectionate, and he valued highly their cooperation in his work. (*c*) His teaching is not one-sided. The duty of the husband to the wife is pressed, as well as that of the wife to the husband (cf. Eph. v. 25–33). If here and elsewhere his teaching appears one-sided, that is only because it was women who were setting aside the true relations. (*d*) Like S. Peter, he fully recognises that women, like men, are directly responsible to God: they are not to allow themselves to be intimidated into vice (cf. 1 Pet. iii. 6). A husband, who asks of his wife what is contrary to the divine law, is unfaithful to his own true Head, and is not to be obeyed. But (*e*) "nature itself teaches" the subordination upon which S. Paul insists. It is by the divine appointment that man possesses more of the qualities which lead to rule. Gal. iii. 28 is not, as is sometimes supposed, inconsistent with this principle. The meaning is that in Christ the differences of race, and station, and sex have lost their power to divide us; we all are one in one Body of the Lord. (*f*) Though it is true that S. Paul treats as historical the primitive narrative of Genesis (1 Cor. xi. 8), that narrative is itself based upon the observed facts of human life. So it is also in 1 Tim. ii. 14. When women sin, they are generally morally deceived, or deceive themselves; men sin with a high hand. Cf. for the whole subject the present writer's essay on "The Teaching of S. Paul as to the position of Women" in "The Place of Women in the Church." (Robert Scott.)

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One question—very important and much discussed to-day—still remains. The view that has been taken of S. Paul's meaning is not at all confined to those who would call themselves "Catholics." Though writers of repute are still found who attempt to explain S. Paul's words in a way consistent with "Protestant" traditions, these are fewer than they were[1]. But to concede that S. Paul was a "realist" is not necessarily to accept his realism. It is quite possible to maintain that his sacramental teaching is inconsistent with the mind of the Lord; and that his views both of baptism and of the Eucharist have been profoundly affected by conceptions drawn from the mystery-religions of the Gentile world. We have here a question about which the last word is far from having been said. But certain points are already fairly clear. (*a*) That the sacramental doctrine of S. Paul owes anything to the mystery-religions is very unlikely. S. Paul is most hostile to ethnic religion (cf. 1 Cor. x. 20), as we should expect a "Hebrew of the Hebrews" to be; and the Early Church continued his attitude (cf. Justin, *Ap.* i. lxvi. 4; Tertullian, *de Praesc.* xl.). He tells us that he derived his teaching from the Lord Himself, and he would have regarded the thought of corrupting Christian doctrine by an admixture of heathenism with even

[1] Cf. Schweitzer, *Paul and his Interpreters*, ch. vi

greater horror than he regards the thought of corrupting it by an admixture of Judaism (cf. Gal. i. 8–12). It is quite likely that, in speaking to those familiar with the mysteries, he may have adopted some of their language (cf. the final note on ch. ii. 6–16), but not that he was consciously influenced by them in his apprehension of Christian truth. (*b*) Here, as elsewhere, there is no evidence that S. Paul's view was different from that of his fellow-Apostles, and the latter were even less likely than he to be familiar with the Greek and Oriental mysteries. (*c*) No such explanation of S. Paul's teaching is required, since that teaching is easily to be understood without it. The great Christian sacraments are in close connexion with the sacraments of the Jews, with Jewish proselyte-baptism and with the Passover; and it was the Lord, and not S. Paul, who transformed both. (*d*) Though the language of the mysteries, as we read it to-day, sometimes recalls the language of S. Paul, the thought behind the language will be found very different in the two cases, especially in its moral and spiritual implications. S. Paul, e.g. particularly warns the Corinthians (1 Cor. x. 1–13) against reliance upon the sacraments without response to the moral claims of God; nothing avails without the self-surrender of faith. At the same time, we must recognise that this freedom from Gentile influence, which we claim for S. Paul, cannot be claimed with the same confidence for all the later teachers of the Church. In the fourth century, if not before, there was a great deal of baptized heathenism; and mutual influence, in the case of Christianity and the mystery-religions, is very probable. (*e*) In so far as the Gentile mysteries bear witness to man's felt need of cleansing and of sacramental means of union and communion with God, their witness was true; and it is the glory, and not the shame, of Christianity that it supplies the need.

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A few words may be added about the view sometimes maintained to-day that our Lord's Resurrection was one of His spirit only, His flesh being left to "see corruption." Those who hold this do not necessarily regard His appearances as hallucinations, but rather as visions, to quote the words of Canon Streeter, "directly caused by the Lord Himself, veritably alive and personally in communion with His disciples." This view enables us to think of the Lord as victorious and "alive for evermore" without thinking of a body like our own as reanimated, transformed, and removed from the world to which it belongs. But the objections to this view are insuperable.

(*a*) Even apart from the evidence for the empty tomb, it is altogether inconsistent with the witness of the Apostolic Church—not only with that of the Gospels (Mt. xxviii. 9; Luk. xxiv. 39–43; Jn. xx. 27), but with that of S. Paul himself. For (i) in 1 Cor. xv. 3, 4, the emphasis upon the Lord's burial in connection with His resurrection and upon "the third day" are inconsistent with it. Whatever resurrection might belong to

His human spirit would belong to it from the moment of death. Cf. 1 Pet. iii. 18, 19. (ii) The appearances to the Apostles and to S. Paul are by S. Paul clearly distinguished from visions. He speaks openly of the former, and only with great reserve about the latter. Cf. 2 Cor. xii. 1–4. (iii) 1 Cor. xv. shews that the resurrection which the Corinthians were in some cases disposed to deny was the resurrection of the body, and to insist upon the resurrection of the Lord's spirit would not have removed these difficulties. (iv) S. Paul's teaching as to the transformation of the bodies of living Christians presupposes a similar transformation in the case of the Lord. Everything suggests that the narratives known to S. Paul of the Lord's appearances to the elder Apostles resembled the narratives which we read in our Gospels.

(*b*) The view that is under discussion is out of harmony with N.T. theology. For (i) an immortality for the spirit alone is a Greek conception rather than a Hebrew one. The body, like the soul, is the work of the good God. It is the soul's comrade, its means of action and self-expression. The thought of being disembodied is always unwelcome; what is desired is the raising of the humbler element in the nature of man to something like equality of position with the higher. Cf. 2 Cor. v. 2–5. (ii) This view of the body is particularly clear when the humanity of the Lord is under consideration. It is the Lord's glorified humanity into which we are baptized (Eph. v. 29, 30), and which is our food in the Eucharist (1 Cor. x. 16 etc.); a humanity which has become quickening spirit (xv. 45–47) is just what we require. On all these grounds, it is impossible to believe that the view under discussion was held by the N.T. writers. Can we then meet the difficulties which it is intended to meet in a more satisfactory way? We do not of course pretend to understand the change which took place on the Easter morning, for the Risen Lord is the "firstfruits" of a new creation, in which "old things are become new" (2 Cor. v. 17). To demand that we should explain the relation of the new both to the old and to the material environment of the old is to demand that we should treat it as if it were still part of the old. But the glorified humanity is not so removed from the present order that it can no longer affect it or be affected by it. The change which has passed over it is to pass over, not only our own humanity, but the world itself; and in some sense the glorified humanity is to be the means of this wider transformation (Rom. viii. 19–21; Eph. iv. 10; Phil. iii. 21). Further than this, in view of our present ignorance, we can hardly expect to go. In science, as Charles Kingsley says, Madam How we may hope to know, but not Lady Why. But in theology the opposite is generally true. Our needs introduce us to Lady Why, but she does not bring Madam How in her company. Cf. Martensen's *Dogmatics*, § 172 and for some interesting suggestions, Stewart and Tait, *The Unseen Universe*, ch. vii.

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